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INFLUENCE

OF THE

MINISTRY AT LARGE

IN THE

CITY OF BOSTON.

BY A SPECTATOR.

*By C. A. Bartol.*

BOSTON:

JAMES MUNROE & CO.

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# P R E F A C E.

The substance of the following pages has already appeared at intervals, in the shape of short communications, in the Christian Register. There was at first no design it should appear in any other way. But as the various parts presented seem bound together in unity of purpose, it has been thought well they should have a wholeness of form. Slight additions have been made in some places, not by way of correcting error, but presenting more fully, and securing right apprehensions of the truth.

C. A. B.

Boston, Oct. 1st, 1836.

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MINOT PRATT, PRINTER.

THE

## MINISTRY AT LARGE.

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### INTRODUCTION..

The Ministry "at Large" is a new and striking development of the spirit of our religion. And its influence is strengthening,—its operations are enlarging. The idea has taken root in a neighboring city,—our commercial Emporium. And a single society in New York (Rev. Mr Dewey's) has contributed \$3000 per annum for the support of a Ministry at large.

There is surely, then, some strength in the seminal thought from which springs out the living plant in such fresh and vigorous growth.

But just in proportion to the strength of this new agency is the importance of thoroughly understanding its character, rightly estimating its claims, checking any tendencies to error it may manifest, and guiding it in the way in which it may work out the glory of God and the good of his children.

Every one, then, interested in the great causes affecting the religious welfare of society, must earnestly seek right answers to such inquiries as the following, respecting the particular charity of which I am speaking, namely, the Ministry to the Poor.

Upon whom does it operate? What objects does it propose, and what does it accomplish? Does it give new

power to the *established* modes in which Christianity is acting? Does it bring about any peculiar good results lying beyond the sphere of any other active ministry?—In general, does it so benefit the souls of men and so bless the community, that all good citizens should in all ways possible cheer and help it on?

There can be no doubt these points are by many very ill understood. Among those who have examined them, there does not seem to exist perfect uniformity of opinion. Very many are indifferent to the whole matter.

What then is wanted? The answer is plain—*Clear statements of facts*. These will enlighten ignorance, produce harmony, and wake up those who still slumber and sleep.—In relation to the subject of which I am to speak I have no personal interest,—no peculiar zeal. Yet present circumstances give me an opportunity to investigate it freely and calmly. I hope therefore in some measure to supply what I have already said is wanted—*clear statements of facts*. The admirable Reports of this Ministry, which have been from time to time presented, certainly contain these. Yet they may not reach many minds that can be reached by familiar and regular communications in a religious paper. And statements so important are needed in greater number where there is such an abundance from which to select.

I therefore propose publishing a series of brief articles under the title of the present communication.—It is not designed to make out a systematic treatise on this subject,—but for the most part to present cases of interest and significance, as successively they occur, and as they bear on points on which it may be especially needful light should be shed.

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#### UPON WHOM DOES THE MINISTRY AT LARGE OPERATE? AND HOW?

In answering these questions as well as any others that may arise, I shall keep as much as possible within the sphere of my own observation. Let me, then, say

plainly at the outset, that my remarks will apply chiefly, it may be often *only* to the northern and middle sections of the city.

There is reason to think some persons greatly in error as to the just *general* reply to the questions above proposed. I shall, therefore, first make some general statements required by truth.

I say, then, its direct operation is almost exclusively upon the Poor. Not a congregation is assembled in which, at the least, nine out of ten are not from the Poor. But it has a most important indirect operation upon the Rich. I mention here a single mode of this influence. From other societies come Teachers who give generous aid in the Sunday school. They are indeed a part of the ministry itself. And through them, as moral conductors, ever moves to and fro an electric sympathy which does much to preserve all classes in equilibrium.

How does this ministry operate upon the Rich and the Poor? Most beneficially upon both. The various ways in which this influence is exerted, it will be my chief object in succeeding articles to describe. For the purpose already mentioned I will only say here that the great general modes of influence are, as in the established ministry, visiting and preaching,—and, as in the established ministry, both are deemed of great importance. It has, however, been thought and said, visiting is the great and almost only needful thing. I believe arguments and statistics will show the equal importance of the Chapel,—the equal necessity that ‘the Poor have the Gospel preached to them.’

Upon whom does this ministry operate? and how? I have answered the questions in a general way. I shall now proceed to particulars. The great influence is of course exerted upon the Poor. I shall therefore speak, in the first place, of them. Let us consider how they are influenced by the visits of the ministry,—leaving the effect of the preaching to be discussed after this topic has been treated in its several branches.

There are among the Poor young persons who have been led astray.

An aged infirm man and woman were lately sent to one



of the Ministers at large. Without friends, they knew not where else they could find sympathy for the heavy trial under which they were groaning. Though needy, a gloom of heart,—a grief of spirit was their greatest woe. Though other wants should press sorely as ever, to have the darkness of earth touched with the brightness of heaven would be their greatest blessing. For their daughter,—their only daughter, deceived with the promise of marriage, had yielded to the selfish passion of one in higher rank, and now, without a husband, lay sick at home with a sick infant in her arms; the young mother at times spitting blood,—and the babe sucking illness from her breast. It was mournful to see in the pale, marred features, once evidently fine and noble, the emblem of a ruined mind. Yes,—I speak literally. The wreck of beauty was not the only wreck the spoiler had left behind. The mind itself was diseased and distracted. In her wanderings the vague memory of such cruel treatment would rise in her mind, and in an agony of doubt as to her present condition, she would implore of her own mother assurances of her affection. And once, perhaps in anticipation of some fearful injury, she at midnight cried out for ‘the watch!’—who entered to witness only the ravings of a crazy woman. But,—blessed be God! whose goodness and grace may find an abode even in the bosom of insanity, all the experiences of her poor alienated reason were not thus troublous. She,—yes,—doubt it not,—even she had been a religious person. And the importance of religion, the sacredness of duty, she still strove to impress on those around her. The realities of the sphere of spirits, as well as the objects of this waking world, mingled in her dreams. At times she seemed in her right mind. As there was every reason for supposing her insanity to arise from misfortune, and not from mental constitution, there was hope she might, if not fatally ill in body, be entirely restored.

Such was the case. What did it call for? What did the weeping father and mother and the sick daughter require? A thousand times more than physical comfort, a thousand times more than a world’s wealth; they required moral influence, spiritual consolation. For their

comfort, for their good, they more required it. And they have obtained what most they had need of.

The Christian Pastor has commenced and will continue his visits. It was no easy matter to find their abode. Poverty had driven them to a place which, though in the very midst of men, is hidden deep from human sight. Several dreary flights of stairs led him to the room. It did, indeed, present a scene of suffering, of despair. There was no furniture save a miserable bed, a table, and two chairs. The mother was walking the room with the poor child in her arms. On the bed lay the pale, distressed, helpless daughter. Soon, I trust, this scene will, in the most important respects, be changed. Though suffering continue, there will also, through God's help, be joy unspeakable, and despair will be changed into an immortal hope.

Let me present briefly one other case. A few days since we called on an infirm old lady. She welcomed us with signs of peculiar joy. To one acquainted with her past history they needed no explanation. When first visited by my friend, she had living with her a niece sixteen years of age. This niece was the main support of her life,—and was all her heart could desire, kind, faithful, true.

Soon after, the next room was taken by a family in which lived two or three young girls. They observed their neighbors, saw that the niece was interesting and attractive in personal appearance, and formed an acquaintance with her. At once to her own aunt her countenance was changed. The beauty was fading away from her heart. In great distress, fearing a sad result, yet ignorant how she could herself prevent it,—the old lady adopted the only measure in which she saw hope, and sent for the Minister at large. He saw that the worst of all woe was impending. By the strong application of religious motives, he succeeded in rescuing the young person from her dreadful situation. Still more. Not only were shame and misery prevented. They were exchanged for glory and joy. The girl was placed in the Sunday school with a devoted teacher,—and became a regular worshipper at the Chapel. No one is now more interest-

ed in the instructions she receives, and the services in which she joins.

Besides this, a good family was found. She has now lived in it a long time, and the lady she serves has become greatly interested in her. Alive to spiritual realities, useful and beloved at home,—who can measure her gain, her joy, her prospects opening into another world?

Many cases of this kind might be enumerated,—but it is perhaps better to describe a few in their fullness and truth,—than to give a long, dry catalogue which must needs be without truth or spirit.

Those I have given may suffice to give some idea of the influence exerted upon this class of persons by the Ministry at large.

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#### INFIDELITY AND UNBELIEF.

I shall next speak of the effects of this ministry upon persons sceptically inclined.—Infidelity is generally, perhaps, more a matter of feeling than conviction. And it is often a matter of feeling not against Christianity, but against the professors of Christianity. Very often an aversion to the great *institutions* of our Faith and to the spirit of those who sway them, passes under the comprehensive term, scepticism. This aversion may almost always be accounted for, and sometimes indeed partly justified. Christians speak of the infidelity of the heart. For how much of it will *they* have to render account! —Infidelity is sometimes, no doubt, born out of the deepest inward guilt and grossest outward crimes of which human nature is capable. Still, it is none the less true, that many deny the Faith on account of the unfavorable action upon them of our social-christian institutions and habits. This action excites in various ways unpleasant feelings, which being often revived, are at length associated with just enough of superficial argument to give them permanence and steady hold upon the mind. In such cases the way to remove the infidelity is evidently to

remove these feelings. The superficial argument will then drop of itself, having nothing to hold it up.

If we *begin* by refuting this argument, we shall effect little or nothing. For even if it be given up, another will at once be adopted in its place and will serve the same purpose. Neither will a severe tone and reproachful language do. They only strengthen and madden the very feelings we wish to remove.

Kind appeals, sympathising expostulations, simple, though strong reasonings must be applied to the heart. The feelings of aversion will melt away under their application, and from that unexhausted soil which still remains at the bottom of every man's heart, a generous trust and lofty convictions will spring up.

I am not speculating about this matter, but generalizing the truth from past and existing facts. Several strong cases are now in my mind in which I read these doctrines as though they were graven in marble,—especially the doctrine that love and gentleness are more powerful than harsh reproof upon the sceptical mind. I have now only to remark that the Ministry at large supplies this very action upon the mind and heart, which I have described as needful. I will give two or three very recent cases. And if there were room I might give many others in which this action has produced the happiest effects.

The first is that of a man whose wife was religiously disposed, and strongly desirous of attending the Chapel service. But he would not suffer her to go often. He was not a mere intellectual disbeliever. He had an aversion of feeling. At length a person in the house fell sick. The Minister at large was called in. The head of the family thus became somewhat acquainted with him and his influence,—and soon after became ill himself. Of his own accord he desired that the Minister at large should come in again. He did visit him,—and soothed his feelings of hostility, and called forth his better affections. He became more and more interested. His spirit could not live without religion, nor calmly await the body's death without preparation for another world. He died with the hope of those who die in the faith of Jesus, and we doubt not has received their welcome. In his last

moments his friends said to him,—we trust you have looked unto God and found help. His reply was, ‘I pray constantly.’ May it be that the prayer of earth’s last moments was answered in Heaven!

It is a matter of most serious interest in what moral circumstances the Poor leave their children in the last hour. I will state the fact in the case I have been describing. As death drew nigh, the thought of his sons, who were very near to him, was working strongly in his mind. A few months before, he would have scoffed at the idea of placing any interest of his in the hands of a clergyman. He now spoke to his wife—and solemnly committed his children to the care of the Minister at large.

The second case is that of a woman—though it is, comparatively, a very rare thing for a woman to be an unbeliever. Though hostile to the Clergy, in her distress she sent for the Minister at large. She asks what she shall do. He answers,—‘Pray!’ And the voice from the soul did go up to heaven for help,—and the help she implored came to her troubled mind.

On the night of her death, as the dark shadows closed around her, she exclaimed, ‘Oh, do let me see my dear Mr — once more.’ But he arrived too late. It was about 11 o’clock. The neighbors came together, and he exhorted and prayed with them until near midnight.

She had one only son, for whom she had a strong affection,—and whose mind she had before her sickness fed, or poisoned, with Infidel books. On her death-bed she committed the child to him who had given her spiritual consolation. Ever since he has attended at the Chapel.

I will give one other case,—that of a man whose face was so firmly set against all Christian ordinances and worship, that his friends who were religiously disposed, could never persuade him to go near a church.

At length one of his children died. The Minister at large was sent for to attend the funeral. He performed the services in that deep sympathy which the circumstances naturally inspired. The father was moved: He could not repress the evidence that unbelief was not suit-

ed to his nature, could not supply his greatest wants, or give consolation in his sorest troubles. The hard seals burst off from the deeper fountains in his soul, and it appeared God had indeed given to him as well as to other men a living soul,—longings which nothing could satisfy but a Faith in the Infinite and a Hope full of Immortality. The true spirit of Christianity being exhibited towards him, he could no more refuse to love it than a man can refuse to see the light pouring upon his eyeballs.\* He first attended at the Chapel in the evening, and the discourse delivered wrought powerfully within his heart. He was interested in the services, and became a new man, old things having passed away.

\* At the time of its publication this language was taken up in a very kind communication by a Trinitarian reader, and doubts expressed as to its consistency with Christianity and truth. Other minds may need the 'Explanation' freely given to him. The portion of it which bears directly on the point is, therefore, here inserted.

This language is used, not to express a general opinion, but to state a *matter of fact*. In all cases precisely like the one described, I do indeed believe the same course would end in the same result. This is but an axiom, self-evident, undeniable. Still the particular thing I conceive myself called on by 'A Trinitarian Reader' to do, is, not to enter into a general theological argument, but to state, if possible, more exactly the truth about the individual, of whom I could speak but briefly before,—though I can do it only by amplifying what was then actually said.

I do speak of a man whose face was 'firmly set against all Christian ordinances and worship.' But I do not say, or mean to imply, that his heart was entirely corrupt or entirely destitute of religious sentiment. He had an *aversion of feeling* to Christian institutions and forms. Nor did he like Christian professors: for one of them, in laboring to convert him, had treated him in an unchristian manner, while his infidel friends embraced him with a real affection. This affection he naturally prized more highly than unkindness. But when a true *Christian* affection was proffered him, he felt its superiority; and, Christianity itself being displayed to him in its true proportions through the medium of this personal friendliness, he loved Christianity. There is no particular mystery about it. It is strictly true, that '*the true spirit of Christianity being exhibited towards him*, he could no more refuse to love it than a man can refuse to see the light pouring upon his eye-balls.' That there are Infidels upon whom even a true Christian affection would fail to exert at once so strong an influence, I by no means doubt. But the great error about Infidelity, on the part of believers, has always been that of regarding it as one unvarying, and perfectly malignant thing.

'You do not know (cried his friends to the Minister at large) what you have accomplished. *We* have tried to work upon him, but in vain.'

One Sunday he stopped at the Chapel after service, and mentioned a circumstance showing how such a conversion operates beyond its immediate subject. As he was going to the Chapel, two men called to him and requested that he would take a walk with them. He declined, told them where he was going, and added that he thought they would get more good by going with him than by rambling about. They accepted his proposal, were interested in the services, and a strong religious impression was made on them.

Not long after, in one of the visits to this man's house, the Minister was requested by both husband and wife to baptize their children into the name of the Father and of the Son and of the Holy Spirit.

He who once doubted and denied, now wept abundant tears as the ceremony was performed, and remained to unburden his soul's emotion. He was among the last that left the Chapel that afternoon. He is now a regular worshipper.

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### CHILDREN.

I shall now speak of the influence of this ministry in the rescue of *Children* from moral ruin. There is no spectacle in the world more painful than that of a child surrounded by influences tending constantly to excite the lower passions of its nature. To such influences what can the child itself oppose? The moral will is not yet distinctly developed. There is no power of making that moral resistance which in mature life so often changes temptation into spiritual strength and glory. That holy prudence and patience cannot have been gained, which feed the 'calm and beautiful and silent fire' of virtue even 'from out the incumbrances of mortal life.'

The child, as by an outward necessity, grows up depraved,—becomes a bad man or bad woman,—almost

without any serious voluntary wrong-doing in its own soul. Now there are many children in this so mournful, so dreadful situation. And it would seem no effort can show a more authentic seal of heavenly truth and charity than that which takes the children thus breathing in death as from the all-surrounding air, and places them in a *pure* moral atmosphere.

This effort the Ministry at large is continually and successfully making. I will, as usual, describe some cases of actual occurrence.

The Minister at large was called to visit a woman, who, though married, had been dissolute,—but now lay on her bed dying of consumption. She had one son,—her only child. Under the moral treatment he had received, he naturally became very bad, a truant from school, and in all ways disobedient; so much so that he had to be tied to his mother's sick bed!

She was at first careless about her own moral condition. But at length, after much pains taken, she was aroused to a sense of her danger,—and with gratitude opened her heart to religious influence.

At times the Minister joined with her in the music of devotion,—of which she became very fond. On one occasion at the close of the afternoon service in the chapel, he took several little girls to her room to aid in bearing up her spirit to heaven on the wings of holy song. She sat up in bed as far as her weakness would allow, and with moist eye and kindled cheek testified the depth of her emotion. She was especially affected by the hymns commencing, 'There is a land of pure delight,' and 'I would not live away.' This was about three weeks before she died.

The appearance of that wasted form filled with rapture, and agitated as with the power of inspiration, by that purest and most unearthly language of prayer,—Sacred Music,—coming from the lips of blooming youth,—wrought most powerfully on the hearts of the children themselves. The opportunity was improved to impress *them* with those religious sentiments which would give support in their time of need, taking the sting from death, gaining victory over the grave.



At her death the mother committed her son to the care of him who had visited her in her illness. He was sent into the country and placed in a good situation,—but without being reclaimed. It was very plain that nothing would do but a course of distinct moral discipline. Accordingly he was placed in the Farm School where he is doing well, and promises to become a useful member of society. Unless so saved, he would now very likely have been on the road to the prison or the gallows.

The next case is that of the son of a widow woman. He was a boy of fine capacity, and had been in one or two stores,—but showed so much of rudeness and passion as to displease his employers. At last being about twelve years old, he went to sea. On board ship his unruly dispositions still grew in strength,—and he came home to rove about the streets and be the ringleader in gangs of quarrelsome boys. His mother in great distress sent for the Minister at large. After a great deal of labor and anxiety, he was placed in the House of Reformation at South Boston. He has now been there a year, and is one of the most regular and praiseworthy lads in the institution. He habitually visits his mother and manifests a strong affection towards her. His strong faculties brought into the service of virtue may yet greatly bless the world.

In another case there were three children. The mother had died. The father was intemperate. The Minister at large was desired to visit the grandmother, a very old lady. Passing up a staircase which led through total darkness, he found her room at the head. The poor woman was in utter perplexity as to what should be done with the children, two of whom were girls. They were sickly,—pale almost to whiteness,—their flesh shrivelled. The two girls were placed in the Female Orphan Asylum.

A letter was some time since received by the Minister at large from the Leverett street jail, written by a man confined there for debt. He had recently lost his wife. And thus three little girls were left without the care of father or mother. They had been placed at board in a very obscure place in the northern part of the city, but the wo-

man who had taken them, said she could keep them no longer. The father, who had strong affection for his children, greatly troubled at their condition, wrote the letter to implore aid. They were introduced into the Female Orphan Asylum, and are growing up in all happiness and goodness. The eldest has gone into the country, where she lives useful and beloved.

The father is now able to support himself. His face kindles with joy, and his tongue is eloquent with thanks, whenever he sees or hears from his children,—whenever he meets the friend, who, by placing them in that excellent institution, has been instrumental in procuring such blessings for both the offspring and the parent. I might write almost without end, giving cases like these, which are of frequent occurrence.

I will present but one other, which took place very recently. It is that of a child most cruelly abused by her stepmother. The father, soon after the death of his first wife, married a woman, who, though herself ruled by her passions, had a character marked by a certain kind of commanding energy. They were both intemperate. They lived at this time in Ann street, at the centre of a most filthy lane and in a most wretched apartment. The woman's cruelty to the little girl had incensed the neighbors, to whom the child had even been obliged to go for food. The tyrant-mother had actually torn out hair from her head, and knocked out teeth from her mouth. And she continually imposed tasks altogether beyond her strength. One of the neighbors at length persuaded the father to go with him to the Minister at large, that the child might be given up to better treatment and influence. The father was willing to give her up. The stepmother objected. Still from time to time the Minister at large visited them, and urged them to place the child where she could be educated. Calling one day at the room, we found both the parents at home. The father seemed more anxious than ever before, and was now willing to say decidedly that the child should be removed. And the woman herself, alarmed by the strong admonitions she had received, had very much softened her tone of objection. The father called the pale trembling girl to his

side. 'Tell,' he said to her,—‘tell where you slept last night.’ At first she hesitated and seemed as if some fearful spell bound her tongue, that it should not move. She was then urged to point her finger to the place where she slept. She pointed to the moist dirty floor at our feet!—The innocent sufferer is now placed in what must be a new world to her afflicted soul,—the Children’s Friend’s Asylum.

I spoke of a boy sent to the Farm School. A considerable proportion of those in that excellent institution, have been sought out and saved through the efforts of the Ministry at large. This Ministry has also often sent those needing kindness and instruction to the Female Orphan Asylum, the Children’s Friend’s Asylum, and, where the case made it needful, to the House of Reformation. Many have been raised to knowledge and virtue by being introduced into the Public Schools.

I have been giving some cases circumstantially. Let me add as presenting the general truth about many that must be omitted, the vividly but truly descriptive language used by Rev. Mr Dewey in his earnest and nobly successful appeal to his Society in New York City. ‘And oh! more than all—could you behold poor, pale, forlorn, innocent childhood in those scenes, shivering under reckless threats and blows, more even than from cold and nakedness; children—ah! sacred nurture of parental care, in which yours are reared up—children, unlike yours, trained to vice and beggary by the very first accents of lawful command that they ever hear; trained to falsehood and sin before they ever knew the voice of truth and purity; offered up in all their trusting simplicity, a spectacle (God pity it!) to make a heart of adamant bleed—offered up, helpless, innocent victims, upon the altar of their parent’s dissoluteness and misery; yes, my friends, if you could see and know all this, you would feel that something must be done in a case so awful and appalling.’

I would say a word as to the *importance* of this influence exerted by the Minister at large. But what words can describe it? What calculations can measure it?—When the joy of salvation can be adequately portrayed, when the depth of Despair can be sounded,—then, and then only will the limits of this influence appear.

## THE AGED.

Even in the higher ranks of society, and with every aid of wealth and outward comfort, *they* especially need and rejoice in the encouragements and sympathies of the younger and stronger,—and in particular being on this world's verge, where as it were a single step carries them within the world of spirits, they require spiritual help and consolation. But full of sadness and low indeed is the condition of those aged *Poor*, who without earth's enjoyments have their weeping dim eyes fixed only upon earth's dust—this world falling from beneath them so that their feet have no resting-place, and no brighter world appearing above to which they can lift their withered hands and stay themselves.

The *young man*, who is poor, spends in his hovel only the time needful for sleep and food,—and though he labor hard, it is with a healthful frame and usually in the open air, with the great sun over him, the life and beauty of nature around him,—and through his healthy organs of sense flow into his soul sublimities unsurpassed by any reached from the balcony of the marble palace. But the poor old woman stays the livelong day in the filthy, comfortless room. The surrounding mass of buildings sometimes shuts out all sight of pleasant fields, all passage of wholesome air, and perhaps even the larger part of the heavens,—so that even the sun does not visit her loneliness till noontide, and the clustered stars show but a narrow arc of their courses. And then sickness overtakes her and bows her form, till she prays for her rest, and 'chooseth death rather than life.' Indeed, what life has she now if she have not the life of the soul, 'Christ living' in her. And what an obligation, then, rests on us to give to all the infirm *Poor*, laden with years, that inward help and hope which may save them from dying in the bitterness of present fortune, and turn the trials of earth into the pledges of coming glory. What a savage trait in our civilization were they left in utter neglect! What an approach to the cruelty of those wandering tribes

who left their old, as worn out brutes, upon the way-side to die! How far would it go beyond a mere violation of the command, 'Thou shalt rise up before the hoary head and honor the face of the old man and fear thy God!' And to what a loss would it subject us of that best treasure—reverence for all that is high and holy. It is true, feebleness and uselessness, so far as vulgar uses are concerned, attend extreme age. But the hoary head is oftentimes of more use, in this teaching of reverence, than many a young idle head, though clothed with the locks of strength and beauty. The subject is so affecting, that, though having gone too far already in general remark, I am hardly able to restrain myself even here. I will give some cases in which much good influence has been exerted by the Ministry at large.

The first is that of an old lady whose immediate connections are Catholics. Her husband is dead. Her daughter living and married, with children. She herself, however, through all life's changes, has cherished steadily and strongly the Protestant faith. Of her own accord she went to the Chapel. For this difference of sentiment has been added to her burden of years and infirmities a great deal of unkind feeling and treatment from her own daughter! She accustomed herself to visit one of the Chapel-flock and unburthen her heart, and receive that Christian sympathy which was denied her in her own home. The Minister at large has for a long time visited her constantly, and though she says little, being very feeble, her whole manner testifies what joy her spirit silently drinks in from these visits. Her religious associations make her great and almost only comfort. They are her angel-helpers as she walks painfully towards the grave, in which, from her great age and weakness, she will, no doubt, soon lie down.

The next is the case of a lady still older, though somewhat stronger, than the one of whom I have been speaking. Yet she is unable to walk well without some kind of help. She has a friend not greatly younger than herself, with whom we were conversing, on one occasion, when suddenly the door of the adjoining chamber was opened, and the old lady came hobbling into the room pushing

a chair before her, as children do who are unable to walk alone.

She speaks freely of her fortune in this world, which has in some respects, been a severe one. Once at the height of prosperity, she is now almost in the extreme of poverty. She is the daughter of one who in his day was reckoned among those merchants '*who are princes*;' She attended in her youth with a select few the Academy which dispensed the best instruction and taught the highest accomplishments that could be commanded. She has now a sampler beautifully worked when she was but twelve years of age. She is nearly eighty years old. Her father's wealth has long since taken to itself wings. The golden visions, that dazzled her mind, have vanished forever. Yet, let it be marked, her *good Education* yet remains, a thing substantial and indestructible. Her whole manner and language indicate the excellent training of her mind. She has long been under the influence of the Ministry at large, which she values beyond all things else left her in this world. Of him who commenced this work and apostleship in our city (a name loved and honored by a great multitude) she speaks in terms of the strongest affection and reverence. When last there, I noticed a piece of paper carefully pinned upon the wall. The old lady took it down, and I found it to be a copy of some verses strongly setting forth the Savior's love. She said it was brought to her by some little girls who lived near her, and were, until they left the city, her constant visitors. They were only ten and thirteen years of age. Yet would they leave their sports, and with the greatest delight go in and minister of their full affections to her weary heart, and with their young voices sing this story of the Savior's love. And now, when they come into town, they gladly call to see her whom they once gladly comforted and blessed. She speaks of their kindness with an enthusiasm that kindles every feature. I introduce this little account not because it is in any way connected with the operations of the Ministry at large. It is not thus connected. It is only the *ministry of little girls*. But that is one of the most important of all ministries,—and no other ministry on earth can sup-

ply its place. If they should see this account of the good they have done, let them be incited by it still to 'do likewise!' And let any little girls who may chance to read it, think, if they have never so thought before, that they have a mission to accomplish as truly as any apostle who ever went forth preaching the word of God.

I can only give a hasty sketch of one other case. It is that of an old, infirm woman, left almost entirely alone in the world, except that the Father is most truly in a real presence with her. A younger person, herself feeble, has been for some time employed to take care of her. She has been visited by the Ministry at large for about three years. She has already received two paralytic shocks. For the kindness with which she has been treated, both in things temporal and spiritual, she is most grateful. Indeed I should hardly have thought the sentiment of gratitude could be so strongly expressed in human features as it is in hers. Though sick, she is happy. She is willing to remain,—though she believes and feels that to depart and be with Christ, when God brings the time, will be far better. Social religious meetings have been held at her house, as also in other places, under the direction of this ministry. And the old crumbling walls of her garret have echoed to heaven the music of devotion in tones as sweet and fervent as ever go up from the most splendid of our temples.

Other cases are in my mind. But these must suffice. To any healthy and tender mind no proof is needed of the blessedness of this provision for the inward wants of the aged Poor. Yet I am bound in conclusion to say, that those who visit them feel, not only that they are richly ministering, but most richly ministered unto,—and that a reward far beyond their deserts comes to them, in the high examples God permits them to see, of a patience and power and moral beauty, that pierce with outshining splendor the rags and weakness, the sickness and suffering, the deformity and decay of poverty bowed under the weight of many revolving years.

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## THE SICK.

I shall now consider the influence of this Ministry upon the Sick. There may be those who think the Poor need nothing in sickness but the drugs proper to excite a right action in the animal system. To such the subject now proposed may have no interest. They think the Dispensary dealing out its vegetable or mineral compounds, is infinitely more important than any ministry of things spiritual. Perhaps, however, some credit, even in this respect, might be allowed to this Ministry for the certificates it presents, as to those who are proper subjects of Dispensary relief.

It is freely admitted, that the medical attentions provided for the Poor are a great and absolutely needful charity. And they are attentions for the most part faithfully bestowed by the appointed Physicians. Names might be mentioned of those who have been not only just but generous in their work, and have soothed the pains of the Poor, and sustained their weak, aching heads, with the same kindness and tenderness they would show towards the wealthiest and highest. May they still act nobly! They need no reward other than they gain!—But what I chiefly wish to say is, that I differ entirely from the view mentioned, whether holden theoretically, as perhaps it is by few, or carried into practice, as it is no doubt by thousands, in that I regard medical care as by no means the only, or even the most important thing the Poor need in sickness. It is an indispensable thing, of course, to their continued existence, as food is to every body's. But a drug, no more than bread, can ever be considered the chief want of a spiritual being. Life and health themselves are appointed for spiritual purposes,—and when disease and death break in upon them, the intention is but to present more clearly, and urge more strongly, these same purposes. This is true of all men in all conditions.

Accordingly one great object and continual effort of this Ministry is to explain to the minds of the sick Poor the moral meaning of sickness, and press its moral de-



signs upon their hearts and consciences. If this be effected, it is thought a work is done a thousand-fold more important, than when the best medicines have wrought the most perfect cure.

And, if I may add another general remark, there is one special reason, why the Poor can be made to see and feel these moral bearings of sickness, and be profited when they are strongly and kindly set before them. They are obliged to meet the calamities of life in the very shape and character in which they come. Weakness and pain are very simple, unmixed, intelligible things to them. Thus they are able rightly to understand their meaning, to carry out their design, and gain the good, they naturally work in the soul. Especially are they able to do this under the influence of spiritual teachers. This is a benefit lost to those who find at once for any trouble a thousand modifications and alleviations, which almost entirely change its character.

On this topic I would refer to the commencement of Miss Martineau's *Essay on the Genius of Scott*. To her fine remarks I am myself indebted. And I believe the closest observation of actual life, whatever minor additions it might make to her views, would verify the main thought from which they spring. It is true, as she says, that the experience of actual life is the great nourishing aliment of Genius, and that the cottage child is left wiser by a fever than the lordling's infant.

The first case is that of a person who has been known to our Ministry for a short time only,—but with great joy welcomes its influence. Though for many years, filled with pains and diseases, she affirms there was never one, which she thinks she could have done without! Having expressed this sentiment to me, she went on to say, God has placed his furnace on the earth, and in it purifies his children from their sins, and prepares them for glory! Suffering has been my salvation.

No one, who should see and converse with this woman, could doubt that affliction has in great measure sanctified her spirit, and that she is far happier too than those who have no joys flowing from a higher source than any fountains sunk in this earth.

The next case is that of an old lady, who has been feeble for nearly twenty years, and has for a considerable part of the time been under the care of this Ministry. For the last year or two she has been quite unwell, and the pastoral visits, with the influences they awaken in her mind, have become very dear to her. She now sits all the day long in her little room, unvisited by the shows of earth; yet it is wonderful what a serene joy sits on her features, as on a throne from which it could never be driven. I lately asked her what she thought of all these long days and weeks spent away from the world's scenes and excitements. 'Oh,'—said she,—'*I think enough!*' But of what? I asked. She looked down, and said she could not tell. A friend, who has long been her nurse, was sitting by, and informed me that this seemed to be one of the effects of her illness. She had received first, many years ago, and lately, again, a palsy-stroke. And it seemed to have taken from her the power of expressing her ideas. However rich her experience had been, and though, as she herself said, she did *think enough*, she could not collect her thoughts so as to utter them freely and continuously, and to give in brief the history of her mind. I asked her if, notwithstanding her pains, the goodness of God had been a frequent thought with her. She immediately said 'yes,'—and her whole manner testified that she did not say so as a matter of course, but from an inward knowledge and living conviction.

And is it not—I ask every reader—a precious thing, a most touching charity, when the brain, the mind's dwelling, is thus shattered by disease, to introduce in bright forms into its loneliness and darkness the thoughts of God's goodness and wise designs in the appointment of suffering,—so that, taking up a perpetual journey through the soul's chambers, they may shed sweetness upon its sorrows, and make its desolation blossom as the rose? Is it not an affecting, a blessed service, when weakness prevents deep study of interesting subjects, and the forms even of outward things fail and vanish, to fix the heart in undoubting, untroubled Faith on the one supreme good—Our Father-Spirit? These thoughts have been kept in motion in her mind. And the soul has

been fixed in this faith, so that the summons of that last messenger, who comes to us in this world, will be to her, not the note of warning, but the glad sound of invitation.

One day she said to her friend, 'I don't know but I am given over to hardness of heart, because for a long time I have not been able to weep. And yet I can hardly think it,—so much do I love every body in the world.' Soon after her friend went out, and, on her return, the moment she opened the door, the old woman cried out, a sin rapture,—'Oh *He's* come! *He's* come!\*' I have been weeping all day!' Let no one despise or pity these tears, or think them the effect of mere nervous excitement. She had probably, in reflecting why she had not wept, seen the mercies she had experienced pass in long train before her, till her heart was moved and overcome and melted at the sight.

The next case is that of a woman much younger. By a disease, which I think is quite uncommon, she is confined almost all the time to her bed. In a late conversation with her, I inquired what effect her illness, which had been upon her several years, had produced on the powers and affections of her mind—whether they had been strengthened and purified, or otherwise. She replied, that she was a very different person from what she should have been without disease, and that the enlargement of her intellect,—her ability, born out of sickness, to think clearly and strongly on various subjects,—the elevation and the power to soar, that had been given to her affections, were indeed, as, in the course of our interview, I suggested, a glorious compensation for the pangs of the body. I asked whether she found these things sufficient for her comfort in the absence her disease made necessary from the great works and fine goings-on of the world around her. She said it was indeed so,—that her friends who had made visits to her inquired in a sort of wonder, whether she would not prefer a place near the main street, where she could see passengers and carriages and all the ever-changing spectacles of business. But she replied to them that this was a very

\* Referring to the Deity.

small matter indeed, that she felt her own little apartment sufficient for her. Again, I asked her, how far the spiritual consolations, of which she had spoken, had risen in her own mind independently, and how far they had been aided by the visits of the Ministry. She replied that they had risen within her in great measure of themselves,—but had been aided, and made true, and real, and sure, by the sympathy expressed in these visits,—that she felt her great obligations to him, ‘her good counsellor and friend,’ in whom the Ministry commenced.

The chief object I had in this conversation was to ascertain how far spiritual consolations had been of real service to her. And thus, as it were witnessing their power in the actual life of her soul, I went away with my own faith in things spiritual and Christian made bright and living. The husband of this woman is a strong Infidel. He has been reasoned and expostulated with, but to little purpose. He may be one of those, of whom I have before spoken, whom even kind treatment cannot at once convert. But it is a great comfort that to his wife, suffering has been a stronger teacher for truth than he for error!

I will describe another case,—that of an aged woman, who had been visited frequently for three years, and who had welcomed every visit with the smile of grateful feeling. At length consumption seized her. As life drew nigh its close, she desired once more to commemorate in solemn service the love of her dying Lord. One Sabbath afternoon, the minister, with two friends, went to her dwelling, in one of the most wretched parts of the city. Her room was on the face of one of three immense brick walls resting on three sides of a square. And from the windows with which they were dotted, came shouts and cries, the din of mingled laughter and quarrel, of sore pain and thoughtless joy, in Babel-confusion. And, as with the builders of Babel, these voices were uttered in the language of every nation.

On entering the widow's room, a small table was seen at the bed-side covered with a white cloth, and with the elements spread upon it. And there, in an upper room, as at its first institution, the supper was eaten. The win-

dows were closed to shut out the noise of a multitude, many of whom had as little sympathy with such a service, as at that first supper, had those who were thirsting for the Savior's blood. Prayer was offered,—and the ordinance was administered, the aged Christian being bolstered up in her bed. Hers was not the only weeping face, but the farewell of those present was mingled with tears. A few days after she died, and on the next Sunday an occasional sermon was preached.

I had intended to speak particularly of two other cases, but have already exceeded just limits, and must omit them.

There has been implied in these cases a power given by the action of the spiritual nature so to endure great suffering as even to change it into joy. And such was the feeling strongly expressed to me by the woman first spoken of. Let no one doubt the sincerity of such a sentiment. The power, which a soul true to itself has over calamity to change it into glory, is no less real than wonderful. I know it exists. And I bless God for the mysterious structure of the human spirit, and the mysterious operation with which he works in it! We wonder that the martyrs could endure cruel torments with such fortitude. And we dispute whether they did or did not receive special communications of divine strength in the season of their trial. Specially communicated or not, it was surely a divine strength. And even now, sorrow-tried spirits, from the midst of their anguish, are speaking to my soul, assuring me it did not pass from the earth with the day of the Martyrs!

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#### THE INTEMPERATE.

There is still another class that must be considered in reference to the power of this Ministry. I mean the *Intemperate*. No institution and no man, it might seem, could need higher praise than that of exerting an influence of peculiar blessedness in respect to that giant-sin, which still stalks over the land as the very impersonation

of the principle of all evil. Now the Ministry at large, I believe, does exert this influence of *peculiar* blessedness.

For what are the usual modes of acting on the intemperate? First, there is the action of Government. This usually comes in at the closing scenes of the tragedy. When the dreadful springs, fixed and moved by ungoverned passion in the drunkard's mind, have reached their highest intensity, then, mid the accusations of creditors, and quarrellings in the streets,—nay, perchance mid house-burnings and sheddings of blood, the arm of civil power dashes swiftly in to complete the catastrophe. I speak not in complaint. So, to great extent, it must be. The object of government is to protect the community, not to save the individual. It cannot exert a direct *spiritual* influence in the prevention of crime,—but only execute those laws, the fear of which has not withheld men from their violation. It can use only those fearful instruments of good, the prison and the gallows. It does, indeed, often happen that a sentence to the jail brings great good, and is the only thing that can, for the time, be adopted. Still it must be concluded, that government does not touch the right point for the best help and rescue of the individual. Its great object is *political*,—and it bears but indirectly on the soul.

But there is another mode of acting on the Intemperate, more important to be considered. It is the great mode in use at the present day. It is by the influence of Associations, formed with strict reference to this single end. This mode I would by no means disparage. It has its place,—and performs a real service. It was most natural in its origin, and adapted to the emergency of the case,—being, in the main, an *embodiment* of the moral power generated in individual spirits, that it might be applied so as to meet more effectually the crying and almost infinite wants of the times.

Yet, it must be said, even this mode of action is liable, in some degree, to the criticism made upon the former. The movements and measures of a Society must of course be general, and comparatively superficial. They must be applied to, and act through the medium of, the outward bearings of the evil to be checked. The *Tippling*.

*shop* is assailed by argument and general reproach. It is well. It should be so assailed. It is shown that the *Distillery* is the real place whence 'rises the smoke of torment.' It is well. It should be thus shown. Every secret fountain and store-house of the fiery element should be sought out, and, if possible, dried up. *Pledges* are taken from hundreds of thousands, that they will never partake of the deadly poison. Let these pledges be taken, wherever they can give support to feeble virtue. *Newspapers* are sent for the same end throughout the land. Let them be despatched by all means, far and near, wherever, on swift wings, they can bear an angel-errand.

Yet all these things, good as they are confessed to be, are in the nature of outward appliances. The charge in regard to them is not, that they are *wrong*, but *inadequate*. They have done immense good,—but they need a supplement. Nay, standing alone, it must be acknowledged they are in danger of moving away from the right points even of external influence. They ought in all things to remain under the guidance of the inward truth and conscience. If they should be dissociated from these, they would, in proportion to their power, carry not help, but serious *damage* to the human soul. And I think it right to say, that, even in their best estate, they are not all that is needed, or all that can be done. This disease of Intemperance is not one whose elements, in poisonous effluvia float invisible in the outward air. It is not a thing compounded at the bar of the rum-dealer, or born in the fumes of the *Distillery*. Therefore no outward action alone can destroy it. No signature of papers can by a magic spell, a cabalistic virtue, dissolve it into thin space. It is born within,—and, though outward *nourishment* be given it, *within* it grows up to strength and manhood. It is a disease in the vitals. Internal medicines alone can cure it. I believe, then, that, as government by its *political* action, cannot greatly avail, so Associations, by their general *social* action, are not *entirely able*, to destroy the evil of Intemperance.

There must be also, thirdly, a *spiritual* influence, acting upon, and moving within individuals,—and the day has

fully come for insisting on its necessity. And, when as much power and time have been used in this way as in the modes in common use, a new era will take place in the history of this great sin of the nation and of the world. Is it asked what is meant, distinctively, by the exertion of this influence? I reply, it is holding actual communion with the souls that are degrading themselves; showing them in what a work of self-murder they are engaged; painting the glories they leave, and opening up the horrors into which headlong they rush.

Again, some doubter will ask, are you so fanciful as to suppose much can be done in this way? Verily I am. Even the drunkard's nerves can be made to tremble under other influences than those of brandy, and other tears than those of inflammation and weakness may be made to gush out from his red eyes.

But, even if the drunkard himself is not reformed, and I do not suppose there is much hope that we can frequently and extensively rescue the utterly sottish,—yet there is another which is, perhaps, the most important, though generally unthought of sphere for this spiritual influence. I refer to the drunkard's poor, suffering wife and children. Other modes of influence leave them to neglect. Their tears and groans are introduced into eloquent speeches,—but *they are left to their tears and groans!* And what ministry could angels desire more glorious than to visit them thus *left*, and apply the balm of Christian Truth and Hope to the wounds of their souls. And, when visited and lifted from despair by sympathy, to what heights of glory may not even an intemperate husband, though plunging them into despair, be at length an instrument in raising them, through that blessed power by which the Providence of God draws from the most dreadful, crushing evil, the highest, most enduring good. After all the countless Tracts and Volumes, that have been written on the subject, here is a chapter in the history of Intemperance yet *to be written*. And, when written, it will make the good man's tears of joy flow with those of grief in a mingled torrent.

I have now only to say, that this spiritual influence, I have attempted to describe, the Ministry at large is



continually endeavoring to exert. If, then, it succeed at all in its aims, is there not justification for the language I ventured to use at the outset in respect to the Ministry, *that it exerts an influence of peculiar blessedness?*

The fact of this *success* is, of course, to be proved by a statement of known results. I will, then, as usual, give as far as space is allowed me, a description of cases. I need not say that so long a preface requires me to be very brief. And, though for most persons it is unnecessary, I will here remark once for all, that it is impossible, in such communications as these, to give anything like a full account of the extent of good done to any class of persons.

The first case is that of a woman, whose strong utterance of her grateful feelings is still fresh upon my ear. Her husband has for a long time been a sot. He was put into the House of Correction at one time, but to no purpose. At times he has been partially restrained by religious influence,—yet again has broken away from it, and gone to his ‘wallowing in the mire.’ But to the wife the visits of the Ministry have been wonderfully blessed. Speaking to me of one of the Ministers at large she said:—‘He first pointed my soul to salvation.’ I asked her in what way she had been benefited by the visits made to her—whether it had been the comfort of friendly notice merely. ‘They have helped me,’ she said, ‘both outwardly and inwardly. Without them I should have indeed sunk in despair.’ I asked again, if she remembered any particular seasons of such inward help. ‘Oh yes!’—she replied. ‘Just before my little Susy was born, he (her husband) treated me most cruelly. I seemed to have no hope left. The heavens seemed brass above me. I went alone to my chamber,—and for a time felt like making way with myself. But I found strength within me to resist the temptation, and I knelt in prayer. In this I found consolation.’

I have given almost the very language throughout that she actually used. She has no great happiness but that of faith in a place of rest beyond the grave. And she says that, were it not for leaving her children to exposure and suffering, she should even now welcome an exchange of worlds.

The next is the case of a woman violently expelled from home at night, with her children, by her beastly partner. First he threw the victuals into the fire,—and then garments from the clothes-horse. He then went on to strip clothes from the children. His wife could not soften his heart. He raged more and more furiously, and at last threatened to kill her, and proceeded to sharpen the knife! She with her children was compelled to fly. She begged admission into the house of a poor woman at some distance,—and has lived with her since. Through the help of the Minister at large, who was the next day sent for, her two boys were provided with fine situations,—her own mind was relieved,—she was brought under religious influences, and is now one of the regular worshippers at the Chapel.

The next case is that of a woman first visited when sick in her bed, to which she had been confined by excessive hard labor. She had spent her small earnings, and now want pressed heavily upon her. Her disease increased. At length consumption seized her, and she is rapidly passing to the grave. Her husband is profane and intemperate, and to the burden of her disease adds his wayward temper, now gentle, yet anon changing into unkindness. He governs himself by a strange sort of principle, which forbids his drinking at sea, but gives the rein to his appetite on land. Her connection in worldly matters with some people out of the family greatly harasses her mind. She prizes the spiritual visits made to her, as they give what she cannot obtain from other sources, inward peace. And even her husband feels grateful for them, and, as she told me when I last saw her, has at times felt inclined, though he has not expressed his desire in words, to request the Minister to engage in prayer.

The next case is that of a woman, whose husband has been for a long time in the habit of intoxication,—and has, at intervals, short seasons, when his thirst becomes a fever in the blood, and he appears completely brutish. Yet she has struggled along, and never wholly lost her love for him, but perpetually striven for his cure. She now almost despairs of that,—and a wretched place in-

deed would this world be to her if she had no spiritual sympathy and hope. When I last saw her she spoke of the Minister at large as her most dear and precious friend. And I know the perfect sincerity of the love she cherishes and the honor she pays. She does not give a particular answer, because the question may in some way point to that answer. Her whole manner shows that all she says comes from real conviction. 'I do feel,' she said, (speaking of him who had visited her) that he has comforted me in great distresses (alluding to her husband's fits of intemperance.) *He never hurt my feelings.* Some seemed to think me very degraded. I know I am in poor circumstances, but I could not feel as if I were really thus degraded.'

The last case I shall mention is one where both husband and wife were intemperate, and had been so for about two years. They had violent fits of drinking together, created disturbances in the building in which they lived, and quarrelled with the neighbors. Those nearest their abode at length made complaint to the Minister at large, who had before gained some influence over them. He spoke to them very plainly about their course of life. At first they were terribly mortified and enraged. Their eyes flashed, they turned around uneasily in their chairs, and their features worked convulsively. All these things only showed that the moral reproof, whose real and great kindness they could not deny, was operating within them as a medicine fitted to their case. At length they listened more calmly, were deeply and rightly moved, and promised to change their manner of life. They really did so;—they practically and utterly abjured intemperance,—have since been altogether quiet and peaceable, and seem to be thoroughly reformed. The spiritual remedy has been with them the truly effectual one. Mid inward pains and strugglings their better nature has gained that rightful supremacy which, it is to be hoped, will never again be wholly lost.

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## EXTRACT. DR TUCKERMAN.

I have thought it might be well to add to the thoughts and observations of my brief acquaintance with the Ministry at large the sober declarations of long and wise experience. I have been speaking of the influence of this Ministry on the Poor. The following passage presents the same subject, and bears strong testimony to the truth of what has been said.

‘Here, however, I thank God, I can speak the language not of conjecture, nor of belief, but of knowledge. A few days will complete eight years since I entered upon the service, to which my young friends are this evening to be ordained. And I say not that I have seen all the fruits of this ministry which I could devoutly wish to have seen of it. But I have seen fruits of it, which I have felt would have been cheaply purchased at the cost of my life in this world. Many, however, of the most interesting and important results of this service are of a kind to excite but little observation. To many who had not known a Christian friend, who were struggling alone with their trials, and were sinking under their burdens, because they knew not where to look for aid in sustaining them, all the aids and blessings of a Christian friendship may be extended; many may be saved from falling into sin, or rescued when yet they have taken but a few steps in the way of transgression; and many may be encouraged and strengthened in well-doing, who would otherwise have sunk under feebleness and discouragement; and yet, in all this there may be nothing to call forth the exclamations, lo, here! or lo, there! Nay, amidst all the events which are occurring in our world, and which are exciting our strongest interest, the Omniscient and Eternal Mind may see nothing more excellent, nothing which He more approves and loves, than the simple, quiet, unobtrusive piety and virtue of some poor and scarcely known sufferer among us;—a human soul striving to do faithfully what it feels that it should do; patiently enduring what it is called to bear; watchful against sin as the greatest of evils; and supremely desir-

ing and endeavoring to be ready, whenever called, to render its account.\*

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#### THE CHAPEL.

I have already gone as far as is consistent with the plan of these articles in describing the influence exerted upon the various classes of the Poor by this Ministry in its Pastoral Visits. In regular course, I must now speak of the moral importance of the Chapel. And this topic would properly require another series of communications. But the whole subject must be brought rapidly to its conclusion. The claims of our Public Worship must therefore be presented in a single statement. Limits so narrow will oblige me to give much of what I have to say in the shape of general remarks rather than that of particular details. I shall hope, however, that these general remarks may be not only consistent with all the details that could be given, but really an extract and condensation from them.

Some seem possessed with the idea, that all the Poor need, as spiritual beings, is to be visited kindly from house to house. And they would suppose the accounts already given embrace all that is needful or profitable to be done. On the contrary, I believe most strongly in the vast importance of the Poor having the 'gospel preached,' proclaimed to them, as they sit in the great congregation. This importance, indeed, presents itself to my mind as swelling out infinitely beyond my power of description. I will, however, just glance at a few particulars. What, then, are some of the benefits of Public Worship to the Poor.

1. It fills out the meaning and power of Holy Writ. The poor man is not compelled to read of the pleasures of the house of God while debarred from their experience,—of the songs of the temple, without joining in their harmony,—of the prayers of the great Assembly, while the pulse of devotion in his own heart beats feebly and alone, unquickened by the fervent tones of the pulpit-service,

\* Dr Tuckerman's Sermon at the ordination of Messrs Barnard and Gray, pp. 26, 27.

and the sympathy of listening hundreds, whose souls are on these tones borne up to heaven. 'How amiable are thy Tabernacles, O Lord of Hosts!' The words are no *mockery* to him,—but he can add with the Psalmist, 'Blessed are they that dwell in thy house : they will be still praising thee !'

2. This Public Worship collects the Poor into one Family,—which visiting alone cannot do. What a softening thing to the differences and alienations of life, to bring men as one company of little children to the feet of the great Father, to thank Him for his goodness and supplicate his forgiving mercy,—yes,—and to supplicate in such language as this—'Forgive us our trespasses, *as we forgive those who trespass against us.*' The Poor of course, as well as the Rich, have their estrangements and enmities, and, like them, need to be humbled in the sense of their common guilt, and be reconciled to each other, as they desire and hope to be reconciled unto God. What a spectacle ! Hundreds of families melted into one,—having no longer their separate apartments and yard-limits, (oh *what apartments and limits* oft-times with the Poor !) but collected in one dwelling,—where we hardly see even the relations of Father and Mother, Brother and Sister, except indeed when alluding to the duties of these relations, but so many of the new-born offspring of God !

3. This Public Worship is a refreshment from, and joyful contrast to, the exhausting labors of the week. I would not have these labors done away. They tend to secure the highest, even the spiritual good of those engaged in them. But if their pressure were constant and unmitigated, they would crush the very powers, which, duly imposed and duly relieved, they strengthen and exalt. The Sabbath-day !—a blessing to all, but a blessing how especial and emphatic to the Poor ! It is not only a relief from bodily toil, but a season of spiritual excitement. And, when the instruments of labor have, far over the earth, sunk down from their accustomed motions, and the sounds of business have died away, and leave the air unvexed and still for the Sabbath-morning, how gratefully the dews of Divine grace fall on the tired spir-

it of him who has, from day to day, been earning and eating his bread 'in the sweat of his brow!'

4. This Public Worship is a salvation from the tumults and revelings, the shouts and swearings, which every Sunday sees pent up in many a secret den of iniquity. Strive as good men may, plead as the spirit of all goodness may, hundreds of living souls will persist in *being vile*; below what would seem the lowest depth of their sin and wretchedness, still finding a 'lower deep.' Oh,—could many a man, who now walks happily through this fine city's fair and beautiful places, be led also through the city's dungeons and subterranean cells, where multitudes, of their own free purpose, imprison and chain their souls; could he hear, as he passed along, each shout of anger, each imprecation of vengeance; could he witness each savage blow, by which the features are disfigured, or covered with blood; could he observe, and pass through the midst of the scenes, to whose actual existence testimony is borne every Monday morning in our Police Court; he would be more wonder-struck in his passage, than if he had gone through every gloomy aisle in the catacombs of Egypt. And shall we allow these creatures, not only to ruin themselves, but to impress others, as yet innocent, into their diabolic service, taking advantage of their want of occupation on the Sabbath-day? Shall we suffer the *Lord's* day, by being an *idle* day, to become the chosen time when the monster, SIN, shall bring forth her horrid offspring? While the spirit of our God moves gently at our hearts, lifting us to the joys of heavenly communion, shall thousands be given over to the spirit of evil, to the wiles of their 'adversary the devil, who as a roaring lion, walketh about seeking whom he may devour?' If not, then let us have a Public Worship for the Poor.

5. While there are some *special* reasons showing the moral importance of the Chapel, the whole general argument for uniting the office of preacher to that of pastor remains precisely as strong in respect to the Poor as in respect to the Rich. And I might go on to remark, in the usual strain, upon the strong and natural connection between these two offices, and the aid they render to

each other. I will only say, however,—our experience shows that the *Visiting* to the Poor is carried out and made effectual by the *Preaching* to the Poor.

Where did the poor woman, in that narrow street, in that low, leaky hovel, last see him who now visits her wretchedness? In the sacred desk, with an open Bible before him, endeavoring to impress on her soul its eternal truths, its solemn and immutable sanctions. His presence darts new light on the letters then engraven in her heart. His familiar illustrations of the lesson he had given, now applied specially to her own case, place her duty boldly before her, and bind it to her conscience and her life.

And there, again, in that filthy lane, a young man is tempted to commit some sin, supposing the eye of detection does not rest upon him. He stops. Why? But the last Sunday, something was said, (it might have been a single phrase, a single word,—the preacher did not suspect it would, like a winged arrow, pierce any heart)—which so troubles his conscience, that he hesitates a moment. He reflects. ‘And do I think the *eye of detection* absent? Did he not tell me in thrilling language, of the *eye of God*, always open in benevolence, yet always burning to the lowest depths of every soul’s iniquity? And besides, he is himself coming soon to renew his admonitions with me face to face. Shall I meet him with crime in my hand, and shame in my face, and guilt in my eye?’—The last thought, perhaps, relaxes the muscles already strained for theft or violence. The arm drops. *One prison-cell is left without occupant.*

I wish to give very briefly some few instances in which the Chapel has, of itself, exerted a direct influence.

A little boy was tempted by some older boys to go away to play with them on the Sabbath. He remembered the text of the last Sabbath: ‘If sinners entice thee, consent thou not.’ The discourse had given a solemnity in his mind to these words,—and he refused.

A young girl attended at the Chapel, and heard a sermon preached at the close of the year. She was a girl of quick, harsh temper. This fault was touched upon. She was deeply affected,—went home, and declared her



purpose to conquer her besetting sin. She did conquer it, and became kind and gentle.

A gentleman saw two girls, sisters, go out to walk, and fearing they might expose themselves to harm, followed them. After stopping to converse in the street with some boys, they went into a shop. While there, the gentleman, looking through the window from the outside, saw the elder take privately a pair of gloves, and offer them to the younger to keep. The little girl refused. When they got upon the side-walk again, the elder girl says reproachfully,—‘Why did n’t you take them?’ ‘Because,’—replied her sister,—‘because it is wicked!’ My Sunday School teacher told me so.’

A little girl eight years old, who had lately commenced attending at the Chapel, began to pray at home one evening as the children were going to bed. She said to her brother, five years old, she ‘would teach him to say his prayers in the morning.’ The father,—a strong infidel,—cried out angrily to her,—‘What are you about there!’ Yet his little child’s hand, notwithstanding his exclamation, was upon his soul. Nor was that hand removed, till it had wrought such a *change* in his soul, that he himself commenced a willing attendance at the Chapel.

I will give but one more case, which shows the pleasure many of the children take in going to the Chapel.

A mother told the Minister at large, that her little daughter,—eight or nine years old,—was so delighted with the Chapel instructions, that she requested her parents to go. Not being attended to, she repeated her application,—and at length became so importunate, that her father thought fit to punish her.

It is but a day or two since that I was conversing with a woman who most strongly felt the great benefits she had received from the Chapel. She said,—‘It may seem foolish, but I can never pass by the door of that building without being tempted to drop a courtesy in reverence.’

I do not present these cases as giving any worthy idea of the whole beneficial influence of the Chapel. After the great *harvest* of its good fruits should be reaped, many such things would come in as the mere  *gleanings*.

And I would now ask, in view of such considerations

as I have been presenting, whether all, who look with a kindly eye on the improvement of their race, will not feel and express an interest in our Chapels for the Poor? It is well known that the room in Friend street no longer answering its purpose, a larger and more convenient building is rising in Pitts street. Many have already given generous, *noble* aid in the work. Still we must ask for, and in some way obtain more help. We will make no long exhortation,—preach no Charity-sermon to the public sympathies,—but simply ask all those who love our work, if they will not do something to cheer and help it on.\*

The old philosophers spent days and nights in weary search after the elixir which should transmute the baser metals into gold. But, let us thank God! we can use a nobler art and alchemy,—and change our gold into treasure for the undying soul! Let it not canker in our coffers, while such a use awaits and implores it!—What! shall we be wealthy in this world, and not care to be ‘rich towards God?’

I have already finished my account of the influence exerted by this Ministry upon the *Poor*. And as I glance back over what has been said, there arises in my mind a painful sense of the *inadequacy* of the representation,—and of the danger there is that many persons will do the subject a practical injustice on account of the injustice and faintness of my descriptions. I would, however, pray such to remember that the very *nature* of the work makes it absolutely impossible to set forth its whole *truth* in *words*. The architect can disclose to the eye every exquisite arrangement of his edifice, and the mechanist open each secret spring and power of his engine. But the spiritual-builder has no such advantage. The materials and the results of his action are, for the most part, invisible. He can tell ages and numbers, diseases and cures, the scenes of vice and the places of reformation,—but, as regards the real vitality of his work, he feels that, in giving all his statistics, he is but speaking a *dead language*. And he knows that, from all the more thrilling scenes in

\* See Circular at the end.

which he is placed, from all the stronger spiritual experiences he is engaged in exciting and sustaining, all language, *living or dead*, must fall back in despair. I know that every faithful minister in our regular congregations, if nobody else, will feel the force of this apology for my not having given a stronger account of our work among the Poor. And I do not see why all should not feel it who are at all alive to any of the spiritual relations of our common humanity. What faithful husband, for instance would feel able to show the world the full beauty of that spiritual creation he has wrought out in the soul of his wife, or the entire loveliness of the images which, from qualities in her heart, are mirrored in his own breast?

And another reason, why I have been unable to present the portrait of our work full and life-like, is that I have been obliged to confine myself to the two formal modes in which the Ministry puts forth its strength,—Visiting and Preaching. These are, indeed, the great modes, and include, in one sense, all the rest. But as every one must be aware, who knows the real experience of human life in any of its departments, there are thousands of indirect modes of influence, which are suggested by emergencies, which supersede all customary rules, though of course they are consistent with, and commanded by, the great laws of spiritual effort; and which act with vastly more efficiency in particular cases than the long-used, worn styles of procedure. These if they exist, must appear somewhat of course in the notices published of our ministrations, and aid in giving them what life they possess:—but it would be an endless task to present them in full. Yet their omission manifestly weakens the testimony that might fairly be brought to show the goodness of our work.

And there is yet a third reason for the feebleness with which the idea of the Ministry has, in these communications been conveyed. I have considered its influence entirely in the *spiritual* point of view,—and very little in the social point of view. I have considered its effect upon the Poor as immortal beings, and not as a portion of the body politic. Nor is it without a valid reason, that this course has been pursued,—inasmuch as any crea-

ture's relation to his eternal, individual fate, is infinitely more momentous than his relation to the present structure of society. Still some may think the omission of the bearing of the Ministry on this last point is a serious defect. And I have not the smallest doubt that a full discussion of the topic would have given to very many a far higher and more controlling idea in their own minds of the work we are accomplishing. And I must acknowledge my own conviction of the *absolute* importance of this point, though, *compared* with the other, it sinks into inferiority. Nor has its investigation been hitherto avoided from any fear that it would present any unfavorable evidence as to the results which the Ministry is bringing about. On the contrary it would fill higher the mass of evidence for the rich benefits of this Ministry, and would present commanding arguments to many minds not easily otherwise touched.

I have been giving reasons and apologies for the weakness of the account I have presented of the influence exerted by the Ministry at large upon the *Poor*. And some, I have full faith, will think me justified in so doing. Yet,—such are the contradictions of this jarring world,—no doubt others will wonder that I should venture upon such a course of remark, and will think a course of remark directly opposite would have been more becoming. They imagine that the accounts given are faulty, because of *exaggeration*, and not because of weak and inadequate statements. Their perpetual complaint, as their eye has run over the cases, has been of *extravagance* and *excess*, rather than of a too *cautious* sobriety. And it may be really puzzling to them that the *confession* of sin should run so counter to their prepared accusation.

I freely admit, nay, I expressly maintain, that the importance of perfect truth upon all subjects cannot be too much insisted on. The attainment in all things, of the truth, is an object second only in importance to the right spiritual application of the truth already possessed. Thus admitting and maintaining its importance, I should hope to be never knowingly guilty of its violation. But it is no more important for one man to tell the truth calmly, than for another to inquire calmly and unexcitedly whether the truth has been told. And after all, is truth

always such a 'sober-suited matron,'—walking with even pace, pale cheek, unkindled eye, and uttering all her words with feeble breath, in one long-drawn monotone? Does she never quicken her pace, and brighten her cheek, and send forth flashes from her eye,—and lift up her voice like a trumpet? Alas—for that man's life and hope before whom she has never stood in such an aspect! The fact is, this talk about high-coloring has with many, got to be an actual cant. And pray, are there no *high colors* in nature as well as *faint* ones? May not high colors sometimes be true and faint ones sometimes false? May one not fall *below* the truth, as well as go *beyond* it? Is truth such a weak, small thing that every soul can at once embrace it in its full proportions? Must we not all expand our minds to embrace it more fully, and present it more largely and persuasively to our brethren? Shall any of us *dare* to take off its edge, because it is sharp, and crumble down its prominence because it is bold and piercing?

Still, I agree there is a danger on the other hand, of the kind we are warned against. But it is the danger of *turning aside* from the truth into the world of imagination, rather than of *exaggerating* its extent and importance. When actually in the *sphere* of reality, we can hardly look too far ahead or gaze too wide around. Let us, then, be careful, in all our own statements, and all our criticisms upon the statements of others, to keep *within this sphere*.

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### INFLUENCE ON THE RICH.

Having finished, for the present; the account of the influence exerted by the Ministry at Large upon the *Poor*, I proceed, according to the plan laid down in the second article, to consider its influence upon the *Rich*. This subject really demands, and, I trust, may, in some way receive, a much fuller discussion. I feel my own acquaintance with it to be, as yet, very imperfect. What I shall say I would

neither put, nor have received, in the way of bold assertion.

Do not the Rich, then, as a class, *need* some such influence as that of this Ministry? And I may properly premise here, that, in speaking, in this or any other connection, of the influence of the Ministry at large, I do not speak simply of the *persons* actually in this Ministry. I speak also of any who have been in it before,—and I speak moreover of those who may be reasonably expected to discharge its duties, and convey its mercies, in future. I speak of it in its *idea*,—its true, full idea,—admitting that a particular person may, in a particular thing, act unworthily of this idea. Where it had its birth, who has nourished its tender growth, who has dressed it in richer hues, or enlarged it into nobler proportions, is not to the present purpose. Looking at the idea itself, and referring it to God, the great Giver, I will speak out in free, proud joy. I will confidently ask, if the *Rich* do not need its influence, if they have not deep inward interest in its fair development,—its perfect incarnation.

Every class has its dangerous tendencies and its besetting sins. The Rich are apt, in their abundant prosperity, to neglect the poor and humble, to be blind to the dignity and hope of universal humanity, and fix their own souls on the interests of the outward and temporal. This must be allowed. And yet, I by no means sympathize with the strain of remark upon the Rich, sometimes adopted, and which is becoming more familiar to our ears; as if the world's great sins lay always at their door,—or as if they were bound by their favorable circumstances to peculiar Virtue and Purity.

It has often been said, and truly, that extreme poverty is the cause or occasion of guilt. This is the sentiment of De Gerando. And it is well expressed in the Introduction to his work. 'Great poverty, it will readily be admitted by all who know any thing of it, is not, indeed, a small trial. It is a cause even of a great amount of *vice and of crime*.' This is most true. But is it not equally true, I would ask, on the other hand, that *great wealth* is frequently the *cause or occasion of vice and crime*? Is not its tendency in this direction as strong, and as much

originating without voluntary wrong-doing in one's own soul, as the tendency of oppressive want? And does it not require equal moral courage successfully to resist it?

I make these remarks in the persuasion that injustice has sometimes been done to the Rich, and from the conviction that their situation is, no more than that of the Poor, entirely favorable to the growth of the spiritual nature, or altogether without obstacles to that growth. They do not live free from gross material incumbrances any more than the Poor. But, like the Poor, they are placed in the midst of the *mechanical* and the *circumstantial*. Their worldly condition is, in some respects, favorable to virtue, in other respects adverse to it. So is that of the Poor. And the Rich man, no more than the Poor man, can reach great spirituality of character without strong and sustained resistance to sore temptations. If these things be so, I ask, in the first place, if the Rich, as well as the Poor, do not need to feel such an influence as that of the Ministry at large?

But, if these things be so, I ask, also, in the second place, if a portion of the Rich are not already placed in the light of men deserving the hearty thanks of all true lovers of humanity? For whence has sprung this Ministry at large? Is it not from the Rich? Is not the Ministry itself, in great measure, *their own good deed*? Count its benefactors,—yes, its *best* benefactors, and you will answer, it is in truth *the living seed* of those who, rich in gold, have been rich also in good works. And, as an outward kindness strengthens the principle of love in the soul, shall not their blessed performance act back upon their hearts to confirm and increase the noble disposition that has already done so much? And shall not those, who have learned so pure a love, by their holy zeal extend it to hearts in which it has not yet begun to burn? He, who, twenty years ago, should have predicted that Boston soil would now hold up two such buildings as the Chapels in Warren Street and Pitts Street, would have prophesied to the winds. And those Chapels, while they are noble monuments to the honor of those who have built them for the human soul, in a clear vision of its nature and wants, stand a silent reproach to any man, who will not acknowledge the generosity to which they testify.

Nay,—it is not those alone, that have given aid in this way, of whom I speak, when I say that the Ministry at large is, in great measure, a living deed of the Rich. There are those, and not a few, from the Rich, actually engaged in this Ministry, and making a part of it. The young, the bright and beautiful, *from the Rich*, are continually going to the poor widow and the destitute child with pure hands full of blessings. They are weaving, *though the sound of the loom is not heard*, the strong silken bonds that shall, at length, unite all men in one family of little children living in the smile of their great Parent. The world knows them not, nor praises them with its lips,—It will feel their power and praise them with its character and joy ages hence. And what praise even now could be more touching than the swift ascent to God of their names in many a comforted, blest spirit's Prayer! What *reward* so rich as the answer from heaven to that Prayer!

From the preliminary hints already given on this point I proceed to its more systematic exposition. The influence in question seems to me to be threefold. First, in helping the Rich to form a true idea of the great object of life and society. Secondly, in doing something to inspire the living sentiment that shall make that idea effectual in prompting them to a *pursuit* of the object it contemplates. And lastly, in exciting their *active* powers and drawing forth their personal endeavors in real manifestation of the thought of their mind and the feeling of their heart.

First, then, it helps them to form a true idea of the great object of life and society. The very existence of this Ministry is nothing but a clear, living *assertion*, that this object is the spiritual education of the human soul,—and of *every* human soul:—in as much as to this end the Ministry was established, and is devoted. And the importance of this end it ever struggles to set forth to others, not seeming to understand it in its clear light and full proportions. Very many of the benevolent plans and institutions of the present day are, on the contrary, concerned chiefly in the removal of this life's pains and troubles. Let all, then, understand that the relief of these is not a special object of the Ministry at large. It



would not, indeed, pass them by in the mood of cold apathy. It would not refuse to extend direct relief where absolute necessity cries for it. Still it considers these things as but minor evils,—indeed not as *essential* evils at all,—but as, for the most part, only *manifestations* which indicate a deep, enduring wretchedness within. In its devotion to an assuaging of the *spirit's* fierce anguish it hardly *minds* its own or any other tears for the exposures and trials of the spirit's fleshly frame. And thus, I say, it helps the Rich to form a true idea of the great object of life and society.

I say it helps the Rich to form it. For they are in danger of turning away from this great object. How many of this world's sights and motions, and plans and operations, are necessarily, in their view, directed to a *different* object. The application of their capital wakes industry, and keeps the world in continual stir. And all the busy striving, as it springs out from their accumulated interests, so it moves through its many rough paths and wide circles, only to gather wherewith it may return to lift these interests higher still. Thus are they in great danger of supposing, at least of *acting* on the belief, that the great object of life and society is to build up the outward,—to vex the sea for the gain of traffic,—to weary the earth and exhaust its powers, delving in it for gold,—piling it with splendid structures,—binding it with railroads,—and hewing down its rocks and boring its mountains for canals. I would not blame this perpetual toil upon the outward. I believe not as some seem to believe, with certain old philosophers, in the *essential malignity* of matter. Indeed what *new joy* must all the good feel in beholding man's *intellect* boldly piercing the material universe and subjecting its powers to his use, could they know the *spiritual* were the *motive* and would be the result. But, on the contrary, calm observation sees the great danger there is that the mechanical and the worldly will swallow up and mount above the spiritual, instead of being made its *expression* and *producing cause*. And, therefore, I feel justified in saying that such an institution as the Ministry for the Poor is called for by a necessity of the Rich,—and that it conveys to the Rich a real

blessing in helping them to form a true idea of the great object of life and society.

I have said that the *Ministry at large* helps in the forming of this idea. I may, perhaps, be allowed to say it with some emphasis. Every spiritual agent, indeed, that is at work, does it in some degree. Every faithful and truly spiritual Minister, wherever he stands, and to whomsoever he speaks, does it. But is it too much to affirm, that such an institution as the Ministry at large is absolutely needed to fulfill the work, and that it acts with a *special* power in its actual fulfillment? If a large portion of society were left with souls uncared for, such a fact would fearfully darken what I have set forth as the great object to be pursued. If the Rich only have regular worship, and if Churches and Pews, and Preachers were beyond the reach of the Poor, Religion would seem a part of the artificial work of society, rather than the living spirit which should act in itself, *producing* society and determining its form. And the *object* of Religion would appear to be to satisfy certain desires of a particular class,—desires incidental to the existence of that *class*,—and not to answer the deep, universal, undying wants of the individual soul.

But when, on demonstration of the fact, that a large portion of the community are practically without the Church-pale, this state of things is viewed as an enormity of our civilization, and a Christian institution is formed with the special purpose of educating for immortal life this neglected portion, and is kept perpetually and vigorously at work to this simple end, then is it proper, as I believe, to say with emphasis, that this Institution helps in forming a true idea of the great object of life and society.

And, in reference to this first point, I will only ask, if that be not a great service which is thus rendered by the Ministry at large? Is it not a great moral benefit, that, in the complicated plans of business, the bargaining and clamoring of the market-place, the hot chase after perishing goods, the lax business-morality whose hurtful vapors are breathed in like the surrounding air,—that in these circumstances, the merchant, the speculator, the

contractor, should thus have a pure, spiritual, eternal object ever holden up before their eyes,—so that, like the children of Israel bitten of the poisonous reptiles, and looking up for their cure at the serpent of brass Moses made in the wilderness,—they may behold this object and live. Men are sometimes angry at what they deem the *obtrusion* of good objects upon them. But would not even the obtrusion of such an object, in such circumstances, be a great blessing?

But, *secondly*, if the effect now described were the only one exerted upon the Rich, by the Ministry at large, its influence would be very incomplete. It is not enough that a good object is placed before us, however clearly, if we do nothing but gaze at it, and then, like certain philanthropists an Ancient Book speaks of, ‘pass by on the other side.’ I say, then, in the next place, that this Ministry exerts another influence in adding to a true idea of the great object, the living sentiment, which prompts to its pursuit. This second influence is even more neglected by other agents than the first. The *true idea* of the human soul is neither new, nor infrequently set forth. And the Ministry at large only helps a work, at which many hands are busy, when by the fact of its institution and the exhibition of its leading traits, it displays the essential equality and uniformity of human nature, human wants and destinies. We have exercised our intellects times without number for many years upon human equality, *as a fine speculation*. The powers of the human soul have been the burden of uncounted discourses and orations. Every writer, high and humble, has tried his strength in developing the splendid idea. It has now been placed before us simply and in the sober light of day, and now the light of imagination has played upon and glanced through it, and quick-moving fancy brought for its adornment garlands made from every flower of every hue. It has been, ~~at~~ one time, wrought into the plainest textures, at another, woven in *cloth of gold*. But it is not enough for us to prepare, or be charmed with the most eloquent descriptions. Fatal for the philosopher, who can see the beauty of the thought, and fatal for society, that ought in all its members with-

out exception, to practise on it, if the thought remain a fine statue set up in the intellect to delight a dainty but indolent eye, and be not wakened into life by an inspiring sentiment from the heart. To change the figure, it is a sad thing, when the soul is satisfied with the beauty of a corpse!

What I have now to say, then, is this,—that the Ministry at large has already done much, is continually doing more, and will at length do a vast deal to kindle the hearts of the Rich with this inspiring sentiment, prompting to the pursuit of an object which they have already been led to *see* is the great object of life and of society. It thus prevents the idea from standing alone, cold and vanishing.

It does this, first, by *actually revealing* these equal and uniform traits of human nature under every form and grade of social life, in every circumstance of external office and condition. It does it by its practical minute operation, its real adaptations to existing wants, its daily descent into living hearts. It does it continually, as these operations are seen and sympathised with by others.

It produces this effect, in the next place, by the actual *results* it works out in the spiritual natures of the Poor. If there be no such results, the sentiment of which we speak will, in the minds of most, lie dead. If these natures remain pressed under cruel burdens, and utterly without development, how can men in general feel compassionate sympathy with the powers which give no *sign* of life?—though this *be* the state which most strongly commands pity and help. In such circumstances, it is only the few, peculiarly gifted with spiritual discernment, whose eye can pierce to the inmost soul, and weep in *love*, while overpowered with *sublimity*, at the sight of those divine germs, yet chilled and crushed, that might already have expanded into an immortal beauty. But the great mass of men must see the powers in *development* before they can understand their *intrinsic* majesty and worth. The seed unburst from its dull covering is *nothing* more to them than grains of common dust. They must see something of the beauty of *culture* before they can understand the equality of *nature*.

That such is the fact seems to me the most *charitable* supposition that can be made. For, if the majesty and worth of these natures were understood, their neglect and abandonment would prove a strange cruelty and hardness of heart. Indeed a full knowledge of them is not consistent with indifference to their welfare. For a full knowledge is more than the idea simply. It is also an acquaintance of the heart. And the *sympathies* are to be educated as much as any of our other powers.

Now my point is, that the Ministry at large educates these sympathies by presenting the actual results its operations work out in the spirits of the Poor,—and thus, by its *success*, as well as its *endeavor*, does inspire this living sentiment of the heart prompting to the affectionate pursuit of an object whose greatness is seen.

If these things be so, it might be supposed the Ministry at large must be a bond of union of vital power to unite all classes. So I believe it is now, and will more and more *become*. And yet the fear has been sometimes expressed, that the Ministry at large, instead of making Society one sympathetic body, will tend to break it apart. My own conviction bears so strongly and steadily the opposite way, that I cannot think such an opinion is entertained extensively, or that it will ultimately keep its place in any mind. Yet it is said, in gentler language, that there is danger that the Poor, by having their peculiar means of instruction, their separate exercises and places of worship, and their own Ministry, will get to be a caste. And but the other day a highly esteemed clergyman quoted to me that beautiful verse from Proverbs, —‘The Rich and the Poor meet together;—the Lord is the Maker of them all,’—and expressed his enjoyment of it with something like a kind intimation of his fear that the separation brought about through this peculiar Ministry is not in harmony with its spirit. The sentiment of the wise man went through my mind as though a strain of saddening music had accompanied the words. For what a noble spectacle does it present? Alas,—that it should be an *ideal* one,—contradicted by the whole *reality* of the Church! And who has a plan to give which shall present this spectacle? I will listen to it with eager

ears. What noble effort, what devotion of life, what generous abandonment of worldly advantages, what lofty and wide-spread self-sacrifice, 'shall bring the welcome day!' When the means shall have acted, and the result appears, I will pray for no Ministry at large to mar such celestial beauty. I will desire that no terms be made with a Ministry at large, or any other Ministry, which shall propose a special service that may interrupt the full grandeur of this high service of the universal soul. And if the actual Ministry at large were breaking in upon any such service now, I would gladly have these words of the ancient Sage quoted as the most terrible rebuke upon its presumption. But when we are told, as we are in Mr Thom's sermon on the subject,\* that 100,000 out

\* This fact is derived from the last of two most eloquent and convincing discourses on 'The necessity for a Christian Ministry in special adaptation to the Poor,' by John H. Thom. Liverpool contains a population of more than 200,000, or 40,000 families of five individuals. And he concludes that it is 'a statistical fact that within a circle of less than a mile's radius from this place, there exist 20,000 families, 100,000 beings, that have, and, under our present arrangements can have, no <sup>direct</sup> <sup>contact</sup> with morality or God, except such as gush up in their own hearts.'

But let us, to provide against the chances of error, make a large reduction upon these twenty thousand heathen families. Let us suppose that a considerable number, though indisposed to the services of religion, are not therefore irreligious,—that they require not the sympathy of fellow-worshippers,—that they nurture their own nature, pursue their own inquiries, are sufficient to themselves, and wish for no interpreter between their own souls and the face of the living God. Let us suppose that another considerable number are content with the Theology of nature, and prefer for their Sabbath worship the temple not made with hands,—and though they bow not here, bend beneath the heavens,—and ask no revelations of a God but the revelations of their own spirit,—and read no scriptures but the Eternal's handwriting on the tablets of the heart,—and listen to no teachings but those of conscience, a preacher that utters no jargon words. Let us make a third reduction on account of those who, though not directly nor permanently, are yet indirectly or occasionally under influences that break up the depths of the soul, and keep the soil of our virtues fruitful and fresh,—families that, though not pious themselves, are blessed with pious kindred who hide not themselves from their own flesh but precipitate the wealth of their hearts on the barren places within the circuit of their social walk;—parents who are sanctified by their own offspring, whose children, pupils in our schools, become teachers at home, and carry prayer where prayer was never

of the 200,000 inhabitants of the city of Liverpool are without regular Christian ministrations, and when we know what the state of things has been in Boston and New York, and is in our other cities, what can prevent the utterance of a burning persuasion that *something special* must be done for society and the soul, or they are both lost!

The truth is, and to this point I would call attention, that in our community's present state, the Ministry at large, so far from violating the sentiment referred to, is the sign of a struggle to soften and lessen the contradiction to that sentiment *already existing*. Its very tendency is to make the Rich and Poor meet together.

And, as to the idea of a caste, the same remarks apply. Pray, is there now so wonderful a unity of spirit and action and form, that the slightest movement will send some inappreciable quantity of discord into the perfect harmony?

But, coming to sober statement, I will say, that the Ministry at large does not propose or tend to create a caste. Its endeavor and hope, on the contrary, is to destroy all caste. For the truth is, the tendencies of our social habits, and what we call our civilization, have been to create what, unchecked, would finally become a most dreadful caste indeed, threatening ruin to all that is beautiful and good,—a caste formed on the dead level of

heard, and ask questions in their innocence awakened to intelligence, that go farther into the soul than could any other missive of Providence, whether of weal or woe, and are mightier to flood with penitence and shame a mother's or a father's heart, than any preaching of wrath or mercy from the tongue of angel or of man,—that portion of our poor, which perhaps is considerable, who, though out of the direct beamings of religion, are yet by some of the unintended agencies of society, the chances of man, but the dated missives of God, not unfrequently brought within the region of its light and warmth. In consideration of these reductions, let us strike off *one half* from that amount of heathen families, which is the result of a calculation conducted simply on the principle of church accommodation, and we have, after every reduction that can be claimed, and far more than ought to be conceded, still remaining ten thousand families, the minimum of heathenism that is embosomed in the midst of us. Truly the harvest is plentiful; and the laborers few. Pray ye the Lord of the harvest that he will send forth laborers into his harvest.'

wide-spread ignorance, poverty and suffering, misguided by prejudice, inflamed by passion, and driven by despair to acts of fury. To raise the Poor from *such* a level, though they *should* come to have a distinctive moral and intellectual character of their own, would surely produce more of real equality, and more of the generous feeling of equality, than if they were left to the sway of those vile energies that ever grow up rankly *where the soul has died*. And if any thing peculiar in their character should result from their subjection to special Christian influences, it would be of course only that most harmless, may I not say most healthful, of peculiarities,—a peculiarity in the mode and manifestation of their spiritual life. And even this will not be likely to happen in great measure, on account of the constant service among us and free mingling with us of Teachers, who attend at other places of worship, and the frequent welcome aid given us by the regular clergy in our evening Chapel-worship. And, by and by, when our little Temples shall overflow, the stream can pass, as in a measure it has already done, into other churches, and new families can be lifted into our company from the sadly deep and dead reservoir below.

But, leaving general reasonings altogether, I may say, *facts* prove that the action of this Ministry has, in the very respect in question, been most precious. The actual sympathies of the Rich for the Poor, and the Poor for the Rich, have been excited by it, and continually more and more. Many of the Rich have been seen setting a higher value on what is spiritual and eternal than on earthly goods and hopes. And many of the Poor have been made to see the folly of envying worldly treasures, and the wisdom of laying up treasures in heaven. These dispositions on the part of the Rich and the Poor will mutually increase each other. The importance of this distinction of wealth is not kept up mainly by the comforts it brings. It is sustained still more by the *pride* of great possessions. And this *pride* feeds on the *envy* of the destitute. Thus there are two ways in which the affections can be removed from earthly and fixed on heavenly riches: By renouncing on the one hand that pride which excites envy,—and, on the other hand, giv-



ing up the envy on which the pride is nourished. And thus he is the bitterest enemy of the spiritual, who, whether rich or poor, feels an anxiety for, or pays a reverence to, the mere possession of wealth. And especially does that rich man, on the other hand, give a noble service to society and the individual soul, who neither boasts of, nor concerns himself greatly in, this life's adornments, but devotes himself with unspeakable love to the interests of the life everlasting. Did the rich, as a class, manifest this temper, as some *individuals* do, the cry of *Agrarianism*, which has kindled such passion, and excited such alarm, would die away forever; men would care little for the mechanical divisions of the soil beneath their feet as they should press onwards to their inheritance in the land of promise!

It remains only to describe the influence of the Ministry at large upon the Rich in one more particular. It not only gives a true idea of the great object, and inspires them with the living sentiment prompting to the pursuit of this object, but engages their personal endeavors in a practical manifestation of the thought of the mind and the feeling of the heart. Thus it seems to be the instrument of a *complete education*,—acting rightly, first, on the understanding; secondly, on the affections, and lastly on the will.

I will here speak of only *one* Chapel reserving some remarks of a more general kind to the next article. Many are actively engaged in this Chapel ministering to the Poor by teaching their children in a large Sunday School having two sessions every Sabbath, and in a sewing school which meets every week, and at which frequently 150 little girls are present and instructed in the use of the needle. The articles made are sold for the cost of the material, chiefly to the Poor. Many of these teachers are also accustomed to visit among the Poor and to aid those more particularly set apart to the work, in opening the light of Christian Truth and Hope into the abodes of darkness and woe. Giving great joy to others, and receiving great joy in return, they have no inclination to grow weary of well-doing.

Were I permitted to give their cases as directly as I

have given those of the Poor,—and trace the growth of their feelings from the time when they began to watch over the feeble plant that has since risen into a great tree, I might present descriptions of the spiritual life as moving as any that have been offered. But I will speak only of their *joy*, and say they feel it is too precious to be confined to themselves and to those who, in other departments, are engaged in the same work. The conditions of this *joy* are not as yet by any means monopolized or exhausted. Still, as when the Savior spoke, ‘the harvest truly is great, but the laborers are few.’ Oh,—when we see in our streets many a fair and noble brow, the symbol of intellectual power and great capacities for good, how strong the desire to enter into the inward spirit, and whisper one entreaty to the secret thought. There is a degree of *power* among us, with those who have leisure, whose spiritual application would regenerate our City. We implore its exertion. We pray that the spirit of all Grace may waken it to the recognition and discharge of duty.

And, as I have already said, the happy laborers already at work invite this power not to a task merely, but to a *joy* they would not appropriate entirely to themselves. ‘Oh how,’—cried some one several years since to a certain venerable man,—‘Oh how can you be content thus, early and late, to go from garret to cellar, and cellar to garret?’ He could not answer the question in full,—simply because the delight he took in so doing was *unspeakable*. Often in his walks through the haunts of poverty, as he saw the better prospects opening on that poverty, he has ‘felt a thrill of the holiest delight that ever blest a human creature.’ Others could add their testimony, that, since their interest in the work, they have known no desponding hours, but even in the most trying scenes and severest efforts, the angel, Cheerfulness has smiled ever upon them in benediction. No *dark-winged* spirit has encountered their souls in the gloomy lanes they have trod or in the filthy huts to which they have gone. Is there a victim of Ennui? Let that victim fly to these lanes and huts, and the ill-boding spectre will not dare to follow. Again, then, I repeat it, our breth-

ren are invited to partake of our *joy*. I have read of a rich man, who was wandering about sick of life. A child in rags besought his mercy upon a wretched family. He went into the house, saw the misery, threw down his purse, for their bodily comfort, and rushed away, his soul flooded with self-reproach, that he had thought there was nothing left to live for. But what was his happiness compared with that of the man, who feels that he has been an instrument in raising one neglected *soul* to Immortal Glory!

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#### VISITING.

The last remarks trench on the ground to be occupied under this head. I have endeavored to speak truly,—yet some ears may have caught a breath of enthusiasm in the tone of what has been said. And perhaps it may be well to proceed from the general strain of remark on this topic to its more special treatment,—to state more soberly the existing want, and to indicate more clearly the sources and mode of its supply.

*Why* then should the Rich come in greater numbers to this effort and visiting among the Poor? I will try to answer the question calmly and from conviction. And I say, they should come, first, because there is more *work* than the persons already engaged in it can accomplish. All the spirituality that needs to be conveyed to the many Poor cannot reach them through a few small channels. More *conducting* material is called for. A few little wires are melted and destroyed in the heavy thunder-cloud's discharge. The healthy equilibrium of feeling cannot be secured without a freer, wider communication. Its full establishment will require hundreds of sympathising souls—thousands of ever-repeated, daily acts of kindness, and spiritual counsels and admonitions without number. To say that the Rich must either visit themselves or provide those who will visit, does not touch the whole necessity of the case. So far as their ability reaches they are bound to do both. The mere giving of money is a great good, but

can never atone for the omission of that personal, holy effort which money can never create or pay for. The idea that a man's conscience may be relieved in this matter by his stepping to the contribution-box, rests on a narrow view of the whole subject,—such a view as the following.

Well, it sad to behold these dead masses of ignorance and vice. It is mournful to see society resting on such rotten foundations. We must indeed do something in this dreadful necessity, or the upper palace-rooms of the social structure in which we live, will soon fall crashing to the dust. Let us then pour out our treasures to provide the needful props which may prevent the catastrophe and save us from ruin.

This, I say, is a *narrow* view. For there is something more to be said about this state of things, than that it presents a dreadful necessity. Extreme want is sad to behold,—especially spiritual want. But it is not an entire, unmitigated evil, fruitless of good, and to be got rid of in any way, no matter how. Its removal should be sought by a course of affectionate, conscientious toil. And this brings me to my other reason why the Rich should come in greater numbers to active effort and personal visiting among the Poor. It is because that thus they will themselves gain the best of benefits, and have a blessed work wrought out in their own souls. Even moral deadness, then, is not merely a thing to weep over. It is not altogether unrelated to our own living interests. The want existing in one place is correlative to a want existing in another place,—and the supply of these wants must be simultaneous or not at all. It would be a sad view indeed to take, that the condition of society is such, that those who labor for its regeneration must wear out their nerves without reward or benefit. Providence treats us far better than this comes to. High examples show us that such a state of things is never to be feared. The apostles, from their sorest toils, and even from the torments of persecution, and the flames of martyrdom, looked upward to an eternal weight of glory as the end and crown of their faithfulness. Our blessed Lord himself was made 'perfect through suffering.'

Friends, brothers and sisters, stay not behind then yourselves, because you have sent another in your stead. Be not willing to place one man in the stead of a host. In the carnage of war would you calmly see a few men and women overwhelmed in the rush of serried ranks, and trampled down by the hoofs of the war-horse?

I have tried to answer the question, *why* should there be more visiting. The next inquiry is, *who* shall visit? It would of course be folly to say the duty lies in equal proportions upon all. It would be folly to say there are not many other occupations and very absorbing ones, which are necessary to be carried on, not only to support the animal system of society, but also to nourish its spiritual life. And yet it can hardly happen that any one should be so engrossed in active pursuits as never to have time to look after the comfort or brighten the hope of a poor family. It would be a serious question whether any body has a right to be so engrossed. But let us look around and try to count up the hundreds among the Rich who cannot plead this perpetual devotion to any serious business,—who use a considerable portion of their time in matters, if not of questionable utility, surely of inferior importance to the one in question. I would attribute this not to bad motives, not even to want of good motives. That thirst for action, God has so kindly given us all, will operate in the formation of habits hard to be broken, and whose character is in part determined by the suggestions of circumstances. A great deal that we condemn in fashionable life no doubt springs as much from this cause as from any want of high purpose. But if there be many who are conscious that, with all their busy cares, they manage to turn a great deal of their time to very little account, will they not make an effort to break the chains of custom, when new and nobler modes of activity are suggested? I have that faith in human nature and that knowledge of human excellence which persuade me they will. If they do, no doubt the ways of social life will in some respects be changed. Many a dress will be less costly, many an entertainment less luxurious, many an article of furniture less adorned. Many a call of mere ceremony will be omitted, as also many a visit to the

scenes where joy and woe appear not healthy and alive, but moving round as spectral shadows—where *fiction* strives in vain to satisfy the soul's craving for an experience of reality—where the imagination, deprived of all true sensibility, kindles only into phosphoric flames—where hearts that seem made of stone on the exchange weep out a misty film of tears, like the rock walls of the tomb, as it were *because of the coldness of the place*. The tragic and the comic muse may have fewer devotees, but the number will be increased of those worshippers who bow at the shrine of immortal truth and duty. Many a device to assuage the fretting tick of the pendulum and enliven the weary progress of the hour-hand, will be no longer in demand,—for the hours will so hasten to those beginning to live in the world of spirits, that the *phenomenon* of time will almost entirely disappear. Many a pale face will feel again the glow of health, when the motions that vice and want and suffering excite, have again and again made it blush and kindle. Many a dim eye will brighten, as it beholds vice changed to virtue, inward want relieved by full supplies, and suffering raised to an eternal joy. Many a nerveless arm will grow strong if only by carrying phials of medicine to the sick, and books of wholesome instruction to the ignorant. Is this prophesying dark things? Commence the experiment. If you find it all a mere parable, leave the work in the midst.

From what has been said, the answer may be inferred to the question, *who* shall visit? All should visit who have time for kindness. All should visit who have the means of supply to any crying want of the soul. Some may visit more than others. As to the measure and limits of his particular obligation, let every one be 'fully persuaded in his own mind.' There should of course be a discretion as to places. Some may visit where others should not. To many a place might it be useful for the young man to go, where it would not be well for the young woman to go,—and the reverse.

And here I touch upon the last question which arises in the unfolding of this subject. *How* shall the Rich visit it?—What is it to visit among the poor? Unless this

point be well understood, all that has been said of the importance of visiting, of the persons to engage in it, and the effect upon them of commencing the work, would be without any true meaning. Visiting then, in the first place, is not merely going from street to street and room to room and greeting the families seen, and making formal inquiries after their health and welfare. Nor is it, in the next place, mere kindness of demeanor and good fellowship in the huts of poverty. It is not simply forming agreeable friendships with the outcast and despised. If this be all that is accomplished, the benefit is questionable indeed.

Visiting among the poor is meeting them with the idea bright and the feeling strong in the mind, of their nobler powers, their divine sonship, their immortal destiny. And it is speaking every word and performing every act towards them in consistency with, in expression of, this idea and feeling;—so that from this idea and feeling they can never escape while in your presence. Not that there should be any thing of hardness and constraint in the style adopted. Not that there should be any set *style* setting you apart as a minister rather than as a man. Not that there need be any assumed gravity any seeming exaltation and eminence, in order to the best effect. I believe, on the contrary, that the most spiritual-minded, will be the most simple-minded, the most easy of access, the most natural in communication. A true feeling of human brotherhood would remove equally the awkward condescension of the prince and the solemn grandeur of the theologian, at the same time that it will give a true kindness that like a stooping angel goes down to the lowest depths of vice, and a real solemnity before which the vile sinner will quake fearfully. It will prevent the sad mistake of supposing a trifling, familiar way to be the way of noble simplicity. It will effectually prevent a man from visiting as if he had only a little piece of business to attend to, or as if he 'called in just to see how the folks do.'—While the person visited will be made strongly conscious in his own soul that the matter in hand is of infinite importance to himself, it will preserve the visitor from feeling or appearing to feel as if he were do-

ing any wonderful thing, any thing more than was his 'duty to do.'

He who visits must of his own energy and purpose visit in this way. He will not reach it without solemn determination. It will not be given to him spontaneously, by influences from the characters he beholds and the scenes through which he passes. I have known a woman dying of consumption to have her mind so full of worldly affairs and troubles, that it was exceedingly difficult to stop for a moment the course of her remark, and fix her mind upon the eternal world opening before her at her very feet.

Visiting in the way described will of course be found not so simple a matter as walking out of and into one's own door,—but a real and exhausting labor. It will not be possible for any man to visit thus many hours in the day, and retain his health. But one visit in this manner is of more worth than a hundred made without preparation, without solemnity, without toil.\* But visiting thus performed, though an exhausting work, you will find also most interesting, exciting, joyful. That intense spirituality, to which our natures are wrought up by noble deeds, while it is the most laborious state we can be in, is also the most exquisitely blissful. In a lovely little book lately published, the author expresses the frame of mind produced at times by his sympathy with *Nature* thus freshly and beautifully—'*Almost I fear to think how glad I am!*' The true lover of souls, in his communion with the most degraded spirit, has raptures which Genius could set forth in like vigorous description. Morn's opening eye, the sunset's glow, seem far inferior in power

\* It has been suggested that this idea of the true mode of visiting may trouble some, who have supposed they were doing good, and discourage others from entering on the work. I would therefore remark here that the hints given are indeed to be regarded as parts of the true *Idea* of visiting, rather than as a description of what is actually done. No one in the Ministry at large would offer them as a true account of his own *work* but only of his *purpose* and *endeavor*. But existing deficiency anywhere or everywhere is surely no reason for a low standard, but a most imperious reason for holding up a high and true one. Let us all, then, 'leave the things that are behind, and press forward to those that are before.'



of working on the heart, to many a changeful aspect of the very humblest mind; inferior to the beauty felt when the heavy mists are swept away from the eye of conscience, and holy purpose kindles every sweet affection into a glow which abides in its brightness, whether the orb of day rises or descends.

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EXTRACT. DR. CHANNING.

The following passage occurs in the Charge delivered by Dr Channing at the ordination of C. F. Barnard, and F. T. Gray, as Ministers at large in Boston. It is inserted on account of the dignity of its origin, the earnest and true zeal it displays, and its general bearing on some of the topics that have been presented. The expression of such sentiments by one who has been a preacher to our most distinguished laity, and their cordial reception at the time prove the actual existence of much of that true sensibility which is so fervently demanded. The tone of self-condemnation is one of the best evidences of real progress.

‘A louder and louder cry is beginning to break forth through the civilized world for a social reform, which shall reach the most depressed ranks of the community. I see, and rejoice to see in your office, my friends, a sign of this new movement, an earnest of this grand and holy revolution. I see in it a recognition of the right of every human being to the means of spiritual development, of moral and intellectual life. This is the most sacred right of humanity. Blessed are our eyes which see the day of its recognition. Feel, then, that you are consecrated to the greatest work of your age; and feel that you will be sustained in it by the prayers and zeal of our churches and their pastors. If indeed *your* ministry for the poor should be suffered to decline and fail, it would be a melancholy proof that *our* ministry for the rich is of little avail. If in this age, when the improvement of society is the theme even of the unbeliever, if, with every help from the spirit of the times, we, the pastors of these

churches, cannot awaken in them a sensibility to the intellectual and moral wants of multitudes around them, cannot carry to their consciences and hearts the duty of raising up their depressed fellow-creatures, of imparting Christian light, strength, and comfort to the ignorant and poor, then it is time that we should give up our pulpits to others, who will better understand and inculcate the spirit of Christ and his apostles. It is time that our lips should be closed, if we can do nothing towards breathing into men the peculiar benevolence of the gospel; a benevolence which feels for, and seeks to elevate and save the human soul. It is time too, that, as a class of Christians, we should disappear, if we will not take our part in the great work of regenerating society. It is the order of nature that the dead should be buried; and the sooner a dead, lifeless, soulless sect is buried and forgotten, the better. But, my friends, I cannot fear that you will be abandoned. Christian love, I trust, has called you to this work, and will cheer and strengthen you in your heavenly mission.'

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### CONCLUSION.

I have now, as well as the pressure of other engagements has allowed, finished the topics embraced in my original plan. Yet there are several points I wish to bring together in a concluding number. And, first, I would give a hasty Recapitulation,—a summary reply to the question,—what is the Ministry doing?

It is offering salvation to the *lost* or the *wandering*, that were once called Sons and Daughters. It would offer it as gently as he did, who 'wrote with his finger on the ground,'—and in his name could say,—'Neither do I condemn thee,—go and *sin* no more.'

It is speaking kindly to the Infidel. It would for a moment, *one breathing* moment, remove the gathered reproaches of Christendom from his, at best, *burthened* heart, and, by exhibiting the true spirit of our faith in personal

communion and practical treatment, reclaim him to its reception and obedience.

To *Children* ignorant of paternal tenderness, exposed to every brutality of vice and passion, and, spiritually, *walking among the tombs*, it is opening the doors of the heaven they have just left, and fulfilling the promise,—‘When thy father and Mother forsake thee, the Lord will take thee up.’

To the *Aged* it gives, in the body’s growing weariness, that strength which triumphs over mortal decay. It is the medium of stirring voices from another sphere to those for whom this world’s sounds are fast losing their interest. To the vision that grows ever more dim to worldly sights, it reveals objects that rise in the distant horizon, and tower in a more imposing vastness, as the grave approaches. It would give these quick-departing messengers, the Aged, some tributes of kindness which they may bear into the region of all-abounding love and bliss.

It is visiting the *Sick*, and striving to change outward disease into inward health, and sorest pains into deepest joys. The poor sick woman’s gratefulness for kindly attentions often makes herself happier, even while sick, than she would be if not sick at all. Who, that has suffered, does not know that even the distress of a severe convulsing malady may actually become a thrilling delight because of the gentle hand that supports the strained sweating head!

To the *Intemperate* it makes that last appeal not utterly hopeless,—the appeal to their spiritual nature. It strives to bring out some flashes of the unquenchable flame within to pierce the heavy fumes ever circling in the drunkard’s atmosphere and fast settling on his brain.

For all these classes, as well as for many not embraced in either of them,—for the young and the active, for the rejoicing and for the bereaved, for the vicious and for the ‘pure in heart,’ it provides one place of Rest,—a Chapel of devotion. It invites to one shrine mounting purely up from the midst of pollution,—one baptismal fount for the washing away of sins,—one place of holy retirement from the world’s dust and turmoil, a place peculiarly grateful to those for whom it is impossible to escape this dust

and turmoil during the week, for whom there is no access to rich parlors and splendid halls,—and it points out the path leading to one grave of departed worth which weary pilgrims may visit,—the Savior's Grave!

It hopes, not only to communicate benefits to the Poor, but also to act with kindly good influence upon the Rich. It would draw them from the worship of the Outward to a reverence of the Inward, and turn the eyes, wont to feast on golden glitter, to the prospect of unfading glory. And most unfeignedly does it rejoice to see many among the Rich coming forth to be our best living Teachers of truth and duty. The young woman leaves her well furnished room to visit in the filthy hovel. The splendid books in the library of her private boudoir delight her not so much as the sight of that one worn, blackened volume on the suffering widow's table. The mirth of her young gay companions cannot, for substance, equal the satisfaction of her daily sympathy with aged, sighing wretchedness. No pride is in her gait,—no affected condescension in her tone. She uses no summary rudeness of inquiry into the case, like the professed Operator. She is humble and gentle, and bears her heart ever full of faith and prayer. I do not *fancy*. I hardly do so much as *describe*. I *state*. I speak plain words of a real being. To such a being the world lies in debt!

The Ministry among the Poor asks others to join in this same blessed work. The Young, whose hearts are full of kind feeling, yet who find it difficult to conquer the force of custom, and who would not without being urged, have the courage perhaps to undertake any thing unusual,—these it entreats to consider their powers and duties. It prays that none will stay back from the fear of not being able to do much good. The fear itself, rightly used, is a qualification. The Minister of Christ in any department, who lives without caution or anxiety, is either doing nothing or doing harm. It does not ask those inclined to help to devote their whole time, or to go about with one loud, continuous exhortation from morning to night. A single hour a day may be of more worth than many,—a few words more precious than a long oration,—and sometimes perfect *silence* better than any words at all.

Another point I wished to take up in this concluding number, is the Ministry at large, in the wider, the whole meaning of the expression. My observations as I have already remarked, have been made, not in the complete sphere of this Ministry's operations,—but, for the most part, in one of the two main sections. I trust, however, what I have said would not present a very untrue account of the whole work. I have spoken of the Chapel in Friend Street, (soon to be exchanged for the chapel build-in Pitts Street) and of the northern portion of the city connected with it. But it is well known there is another Chapel in Warren Street, which has long been working upon a large, compact population, through multiplied channels of influence. My own imperfect knowledge of its operation must excuse me from giving a detailed account. Nor is there particular need of so doing. Information respecting this Chapel has already reached the public in various ways, and, it is strongly to be hoped, will be communicated more and more largely.

There is also a school of children connected with the Bethel church, of which much has been told us, and in which much good has been done. The superintendent and his co-workers have wrought in a time and place of need with noble energy and sustained zeal. From their efforts much of spiritual power has been born. And, as spiritual power is ever a creative principle, ever producing nobler results than even this material universe in which we live, we may trust it will with them enlarge its borders, and fashion a new little world, full of beauty and grandeur, ever fresh with life and hope and immortal aspiration.

But these things are not all. Were my personal acquaintance more extensive and thorough, I could speak most warmly of the toils of many brethren, who labor, if not in so systematic and continuous a way as that already described, and if not with much display of their faithful exertions, yet with a love and power inferior to that of no persons whatsoever. I refer to those who differ from some of us in doctrinal belief, but are one with us in heart, who set us lofty examples of Christian faith, and whose quiet struggles would almost suggest the thought

of the silent and resistless workings of the spirit of God. Let words of cheering go into their hearts. May He, who crowns all faithful effort, send down a blessing on their toils, and to their planting and watering give abundant increase.

Only one more point I wished to introduce in closing my remarks. My feeling of the importance of the Ministry at large is very strong. I have accordingly used strong language in its expression. And some readers may be disposed to put the question,—How much by what you have said, do you, in a sober and large view of things, mean to imply? Do you imagine that this Ministry is the perfect, all-powerful instrument to be used for human regeneration? Is it entirely pure and good, without stain or wrinkle? Does it work surely and safely in all things? And is it utterly impossible it should lead to harm? And is its working so mighty, that we may as well bethink ourselves of dispensing with the modes of action we have from ancient days been used to?

I by no means wish to imply all or any of these things. Men have known what is good already. Some noble deeds were done by our Fathers. A passing notice might not be too much to give to spiritual results wrought out before our eyes were open. No,—I do not believe the world has gone all wrong until to-day. I do not believe any new plan, organization, or institution will or can, as by a wonder-working specific, give a perfect sanctity to human nature,—or that there is any thing more than absurdity and weakness in dropping sentimental tears because the magic instrument was not discovered a few years sooner, so that we might now be living in the glory of the Millennium.

And as to dispensing with the great means that have been in action through the 'long train of ages,' the idea would be amusing from its very folly, were the subject less serious. That these means must be so varied in outward modes and applications as to correspond to varying modes and manifestations in social life I suppose none will deny. But let no man speak of their destruction who would be reputed wise, or even sound in his reason and not beside himself. Let us pray forbearing mercy, and

deprecate furious haste even in the work of change and reform. Show no Gothic rage, strike no Vandal blows, threaten not the lofty pinnacles pointing to the skies, tear not away the fine linen from the holy place, nor hew down the posts of cedar that hold up sacred instruments. Even in these things is embodied a soul of reverence. Send not back this soul to the skies whence it descended, by slaying its outward frame. While fire falls from Heaven on new places of sacrifice, let the live coals still burn freshly as ever on ancient altars.

I said, thus let us pray. But let our entreaty be not in fear, but in faith. Let us never so distrust the power and love that work in and through the whole world, moulding it, as the potter's hand moulds the clay, to the purposes of an all-holy will, as to tremble for the permanence of what is right among us. Let us so believe in God as to know with an infinite sureness that the truly good and venerable we have received from the past *will live*, protected by an arm which mortal strength opposes, only to be laid prostrate—guarded by a shield whose lightnings can send blindness into all human vision.

But, be it remembered moreover, the same boundless Might, which will defend the good and venerable from injury in any possible violence of assault, is also pledged equally to the support and benediction of those who would relieve the good and venerable from the adhesion of dead matter, and purify it from every infused corruption. In all such the very spirit of God works, and through their weak toil fashions an immortal beauty. As their love of the soul is best, who would not merely dote upon and weakly fondle it, but give it medicines in its sickness, and treat with spiritual surgery the portions of it wounded, or inflamed, or tending to decay,—so those best love our good institutions, whose eye, like a mother's eye, catches the first system of disease in them, who have strength of solemn purpose to probe their wounds, to lop off their rotten organs and offending members. In this relieving, purifying, dissecting work, let us all labor faithfully and humbly. And let those who do labor faithfully and humbly be honored duly. Thus good results will thicken around us *without tumult*, precious fruits will ripen as gen-

tly, as our mighty, but not noisy mother-earth mellows her apples, and blessing after blessing will descend in silence on our heads.

But it must of course happen that in carrying on the work of the Lord, different persons will be engaged in different spheres. Let us all, and each as his own case requires, apply to our souls the fitting admonitions. Let those particularly interested and busy in putting into operation new engines, by no word or action do injustice to others careful to hold up the institutions of antiquity. And so let the lovers of the Established not withhold due regard from their brethren who would try fresh methods. It is easy to say that Novelty is always attended with something of peril and disaster, and that it is inconsistent with perfect quiet. It is perhaps *true* to say it. Some of the first trains of cars may meet with accident, and on a few individuals inflict suffering. But, at length, in long ranks they roll along smoothly as fly the birds of passage, bearing thousands to the scenes of beauty, to the negotiations of trade, to the greetings of friendship.

Thus smoothly and efficiently, not in opposition to, but in harmony with the true spirit of institutions already at work, would the Ministry at large conduct its operations. It desires not to speak arrogantly of itself, and would fain trust that few will be found ready to reproach it with having now spoken in reply to questions often coming to its ear, words too many or too loud. It claims not to stand on an eminence commanding every other station. But it would plead for admission as an auxiliary into the '*one army of the living God.*' It would venerate the ancient that is good, and welcome the freshly discovered that is good,—according to the Savior's rule—'*bringing out of the treasure things New and Old.*'—It prays that the Cathedral, which has stood for a century, may, if possible, hear the sound even of the last trumpet, and keep its gray tombs still fresh and shaded till the day of resurrection. But with this prayer it joins the entreaty, that new Chapels may be built wherever worldly dissipation rears her palaces, and seduces her victims by show and gaudy decoration. To all things and all creatures it would stretch its hands in benediction.



May he who holdeth up the world for our dwelling-place, and searcheth our hearts, enable us to gather wisdom from the Past, and to labor faithfully in our own day and generation, looking with the eye of untroubled Faith into that eternal world, whither all the things of *this* world, from the beginning to the end, hasten to find their issues!

## CIRCULAR.

In the autumn of the year 1826, a number of gentlemen, who were connected together under the title of the Association for Moral and Religious Improvement, and who for some years previous had been in the practice of holding religious meetings among the poor in different sections of our city, procured the use of an upper room of a building in Merrimack Street, known as the Circular building, for the purpose of holding stated religious meetings for the poor, and others of the less favored classes in that neighborhood. The religious services were conducted by Rev. Dr Tuckerman, who was the first, and, for years, the only Minister at large in our city.

The Howard Sunday School was also established at the same time and place, and was designed for the children of the same classes as those above alluded to. The success and importance of these exercises, and the inconvenient and comfortless condition of the room in which they were held, led to an effort in the year 1828, to procure some commodious and central place, where regular services should be held on the Sabbath, suited to the wants and capacities of those whom it was desirable to bring together under this ministry. A subscription paper was drawn up, and a sufficient sum soon obtained for the purchase of a lot of land in Friend street, and the erection upon it of the present wooden chapel. The whole was then conveyed in trust to certain of the subscribers, subject to the condition that it should be devoted exclusively and forever, to the *free religious instruction of the poor in the city of Boston.*

Both the chapel services and the Sunday School instructions have from that time been regularly continued, to this day; and, with every year which has rolled by, have been exciting a deeper interest and exerting a wider influence among the families in the neighborhood. In the chapel there are, during the spring, summer and autumn, two services on the Lord's day, and, in the winter, three, which are well attended. The Sunday school is held twice each Sabbath, and now numbers over two hundred pupils.

Will you then allow us respectfully to state to you, that the population around the mill-pond has, within a few years past, increased with great rapidity; and, in consequence, that the Chapel, which at first was thought to be favorably situated, is now confined and inconvenient. One of its sides has, for some time past, been completely closed up by a brick building standing against it; and the other is soon to be closed in the same manner; so that all access of light and air will be soon excluded, except from a narrow front and rear. There are, also, two large livery stables, and an extensive hotel, in the immediate vicinity; which, with their concomitants, are very disagreeable to the teachers, and disadvantageous to the pupils. In addition to these disadvantages, there are others of an irremediable character, which arise from the internal structure and arrangement of the building itself. Experience has shown it to be too small and

very unsuitable to the objects for which it was intended. The Trustees of the present Chapel have been made acquainted with the above state of things, and approve of our design. The Executive Committee of the Benevolent Fraternity of Churches, have also expressed their unanimous approval of the measure. The present premises, we are of opinion, can be so disposed of as to net \$3000, and we conceive that we shall need in addition, for the completion of the Chapel in Pitts Street, the further sum of \$7000. This amount we propose to raise by subscription; and already a considerable proportion has been subscribed, but a large sum is yet needed; when we regard the importance of the object, and the known philanthropy of the parties upon whom we depend for its accomplishment, we cannot for a moment doubt our success. We desire our Chapel to be, in intention and fact, a *free chapel for the poor*; not an object of doubtful utility to any, but a cherished spot, where the children of ignorance and neglect may learn to love and practise the simple teachings of Jesus,—and to which all for whom the Ministry at large is intended, may be free to come to gather hope and consolation and advice. Neither do we mean to act as the instruments of a sect, or for sectarian purposes. The Chapel, as is well known, is immediately under the patronage of the Benevolent Association of Churches, recently established in this city; but we do not mean, therefore, to teach Unitarianism or any other dividing creed; but simply those great and commanding truths of our religion which all Christians acknowledge, and which are adapted to the character and wants of those who are to be the subjects of them.

With these views and feelings, we willingly leave the subject to the consideration of the good and philanthropic, confident that it will meet their sympathy and approbation, and obtain for us whatever means may be required for the completion of an object so important to society, and so anxiously looked for by the poor themselves.

Very respectfully, your obedient servants,

FREDERICK T. GRAY,  
ELIJAH COBB,  
R. W. BAYLEY,  
H. B. ROGERS,  
JOSEPH TUCKERMAN,

} Committee.

P. S. Subscriptions may be sent to Joseph Tuckerman.

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# SERMON,

PREACHED IN

THE SECOND UNITARIAN CHURCH, IN MERCER-STREET,

ON THE

## RAL IMPORTANCE OF CITIES,

AND THE

MORAL MEANS FOR THEIR REFORMATION,

PARTICULARLY ON

## MINISTRY FOR THE POOR

IN CITIES.

BY THE REV. ORVILLE DEWEY,

Pastor of said Church.

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1836.



## SERMON.

**"AND THE POOR HAVE THE GOSPEL PREACHED TO THEM."—Matt. xi. 5.**

THIS striking declaration of our Saviour has always been verified in the preaching of the Gospel. It has always been a preaching of glad tidings to the poor. It is not till recently, and in our own country, that special attempts have been made in the form of "free churches," "city missions," and "a ministry for the poor" in cities, to fill up the appointed measure of Christian instruction.

It is the ministry for the poor in cities, to which I now wish particularly to draw your attention. And when I thus state the object, I suggest, perhaps, the very name which this undertaking bears—the ministry for the poor—the greatest objection to it; viz., that it is specifically a ministry for the poor; that it singles out a particular class, whom it is the true policy of our political institutions, as well as Christianity, not to separate from their more fortunate brethren, but to blend in the common mass of society, and to raise to its common privileges and duties. It is, probably, the best answer to this objection, that the institution of a ministry for the poor is expressly designed, and must have the effect, to raise them to intelligence, virtue, comfort, and respectability; and thus to diminish that particular class of the indigent for which it is exerting its power. I say, that particular class; for I think it ought constantly to be

kept in mind, that by the poor, we do not mean, nor does our text mean, to designate persons who have no property. It is not the bare condition of poverty, for which our Christian sympathies are demanded; a condition which, comparatively speaking, is scarcely a misfortune; a condition in which some of the loftiest individuals of every country are found; but it is the character of mind, the depression, the desperation, the vice and misery, which that condition too often brings with it. It is not the poor in fortune whom we are considering in this case, but the poor in mind, the broken in spirit, the bowed down in heart and hope. It is the cause of such that I would plead before you this morning, and particularly with reference to that remedial institution, which is commonly denominated the ministry for the poor, or the ministry at large, in cities.

With this view, I would direct your attention, in the first place, to *the moral importance of cities*.

This is a subject, I am inclined to think, which has never among us received any just consideration. And yet it seems to me not unworthy of notice that it is upon cities that our Saviour fixed his special attention, whether for encouragement or rebuke. "Oh! Jerusalem! Jerusalem!" he says, "how often would I have gathered thy children, even as a hen gathereth her brood under her wings, and ye would not." And again, "Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago, in sackcloth and ashes."

The commercial, the civil and military importance of cities has not failed to attract the public attention. They have been regarded, and very justly, as the cen-

tres of political influence, the dispensers of public wealth, and strong holds in war. The party leader has canvassed for them, the financier has cherished them, the military commander has built walls and battlements for their defence. Meanwhile, an enemy has always been found to intrench himself within them, more dangerous than a thousand beleaguering armies—I mean vice, dissipation, dissoluteness. Has the philanthropist given any just heed to this moral condition of cities? Have the children of light looked to these central points of influence as wisely as the children of this world—the politician, the tactician, the financier? On the contrary, good men, I think, have been accustomed to feel as if it were the inevitable destiny and doom of cities to accumulate within themselves, fearful masses of irremediable wickedness and misery. Though cities are indeed the mighty centres of moral influence—the very posts where the great moral battle of the world is to be fought, yet the philanthropist and the reformer have passed them by in despair, have consented to give them up to the enemy, vainly thinking to hold the world against them.

Vainly thinking thus, I say; for I maintain that it is impossible to reform and purify the world, so long as cities are suffered to remain the strong and unbroken holds of corruption. It is not to be forgotten, indeed, that cities themselves embrace a considerable portion of mankind; so that if all the rest of the world were made pure, and a broad and separating wall were drawn around the vices and miseries of cities, the work would be but half done. But the material consideration is, that no such separating wall can be drawn around them. As well might you cut off the heart from the arteries



in the human system; as well might you wall up the ocean, and forbid its winds and vapours to spread themselves over the land, as to build up any moral barrier against the infectious example of cities. Where power, wealth, splendor, fashion, refinement, and accomplishment are, there the eyes of every country must and will be directed for example. And let it be added, that in a country like this, where cheap newspapers are spreading every species of intelligence, and where, it would seem, that almost the entire population is travelling, every season, to and from the cities, the importance of their example is incalculably increased.

But let us contemplate this moral influence of cities a moment in detail. A man comes from a distant part of the country—a trader, perhaps,—to your city. It is impossible that he should not be much impressed with what he sees around him—business, life, fashion, equipage, all upon a scale so much more splendid and luxurious than that to which he has been accustomed. He is obviously placed in a state to be strongly influenced; a situation more favourable to that end is scarcely conceivable: and influenced too, not by a mere outward spectacle. It is not the brick and mortar, the splendid mansion or entertainment, the service of plate or the rich costume; but is the spirit of society living and breathing through these forms, that steals with a subtler influence into his mind. The public opinion—and I say it with emphasis—the public opinion that prevails in cities is, from their position, more pervading and powerful than any other public opinion in the world. If our visiter to the city finds those who live in the splendid mansions around him, living simply, temperately, virtuously; interested in the best welfare of

society, its education, morality, and religion, he is breathing an atmosphere, most healthful and happy for him; and he will carry back a report to his country home, full of encouragement to all good men there, and of rebuke to all bad men. Oh! what messages are *these*, to go from among us, to the whole wide land! May they be multiplied!

I thank God that there are such messages. But suppose that the visiter to our city finds much here, that is widely and unhappily different from that representation. Suppose that he is impressed with the covetousness, extravagance, and immorality of the people, rather than with the opposite qualities. Suppose that he finds here, not only thousands of houses of evil allurements—I speak not in random terms; three thousand drinking houses are but one item in the account—that he finds, I say, not only *some thousands of houses of evil allurements*, but that he falls in with some of those currents of evil conversation and practice which are ever flowing towards those reservoirs of iniquity. He is introduced, you perceive, both by the spectacle and the spirit of things around him, to new modes and new ideas of life. Instead of that regular and reasonable application to business, and that quiet, domestic fidelity and enjoyment, which mark out, as he had before thought, the only lawful plan in life, he finds those in the city throng—made up as it is of many moral classes—he finds those, and not a few, perhaps, who are pushing business to unscrupulous excess one part of the day, that they may urge pleasure to criminal excess another. He hears it insinuated too, on a basis indeed of truth, but with a large superstructure of exaggeration, that many around

him, holding a respectable rank in society, are accustomed to resort to houses of midnight dissoluteness, gambling and intemperance ! He is shocked—he is almost shaken, perhaps, in some of his moral judgments. He departs from the scene, wondering, but not corrupted. He carries his wonder with him to his country retirement, and naturally gives it utterance. Many reports of this kind, carried by individuals, sanctioned by newspapers, and confirmed by the testimonies given in our courts of justice, spread at length an impression through the country, that the city is almost wholly given up to the idolatry of sense ; and this impression powerfully tends to sap the very foundations of public morality. Bad and dissolute men are encouraged by it. They say to the advocates of strict virtue, “ You see that we are not alone ! These notions,” say they, “ of strictness and self-restraint are all the fruit of country simplicity and ignorance.” But great as the injury is in this view, it is not so great as the injury to and through the individual whose case I am considering. He comes again to the great city-mart ; he falls again into society like that which he had seen before—he hears again that loose and reckless conversation, whose breath, more fatally than any other influence, dissolves the bands of virtue ; he hears, and the more he hears, the less he is shocked ; use breeds familiarity, familiarity, indifference ; indifference leaves the soul unguarded—leaves it to be carried away by any casual whim, temporary excitement, or deep-seated passion—yes, carried away to the dens of evil indulgence : and now it may be, that he who, five years ago, came to the city with none but honest intents, and looked upon many things around him with no feelings

but of surprise and displeasure—now, I say, he comes, perhaps, full as much for unlawful pleasure as for lawful business : yes, he has fallen into those very habits which, five years ago, filled him with amazement and horror. Nor is this all ; nor even the worst. He carries the infection of example with him. Corrupted in the city, he becomes a centre and source of corruption in the country. He opens a fountain in the midst of some pure community, whose poisonous waters flow—underground, through many a hidden channel—yet not so deep, but that they pollute the very soil of society where he lives, blasting many a verdant spot, and fair flower, and shapely young tree, that shall spring up there for a century to come.

Thus does a city, if corrupt, inevitably become a source of corruption to the country. But there is another process by which it does this work, which it is still more affecting to contemplate. There are not only streams flowing out of the city ; but others which flow into it. Yes, many a pure stream from the country, many a fresh mountain stream, finds its way to the city, only to fall into some of its many reservoirs of pollution.

Of how many a young man's career is this figure but too exact a description ! How many youth are there—alas ! and must we say of both sexes ?—who came from their native hills, pure as the streams that gush forth at their side, and have found in our city, allurements, enticement, pollution, poverty, disease, and premature death. Look at that young man, if indeed vice and misery have left him yet young ; look at him as he stands in the early morning, perhaps, at the entrance of some porter-house or grog-shop, pale, irresolute,

destitute, friendless, not knowing where to go, or what to do; fix your eye, ay, and a compassionate eye, upon him for one moment, and I will tell you his history. A few years only have passed over him, since he was the cherished member of a happy country-home. It was at that period that his own inclination, or family straits, led him to seek his fortunes abroad in the world. What a moment is that, when the first great tie of nature is broken—the tie to home! The long pent-up and quiet tenderness of family affection swells in the eye of the mother, and trembles at her heart, as she busies herself with the little preparations necessary for the departure of her son—her charge, till now, from infancy. At length the day comes for him to bid adieu to the scenes of his early life. Amidst the blessings and prayers of kindred, with many precious words spoken to him, he turns away, himself moved to tears perhaps, as he catches the last glance of the holy roof of his childhood. He comes to the great city; and for a time, probably, all is well with him. Home is dear at his heart, and the words of parental caution and of sisterly love are still in his ears; and the new scenes seem strange, and almost sad to him. But, left alone in the city throng, he must seek companions. And here, alas! is his first great peril. Could he have been acquainted with but two or three virtuous and agreeable families, with whom to pass his leisure hours, all might still have been well. But left to chance for his associates, chance is but too likely to provide him with associates that will tempt him to go astray. Their apparently honest wonder at his country simplicity, their ridicule of his fears, their jeers at his doubts and scruples, ere long wear off the first freshness of virtue.

He consents, for experiment's sake, it may be, to take one step with his evil advisers. That step sets the seal of doom upon his whole after career. Now, and from hence forth, every step is downward—downward—downward—till, on earth, there is no lower point to reach. And what though for a while he maintain some outward decency? What though he dress well and live luxuriously, and amass wealth to pamper his vices. It is but a cloth of gold spread over the fatal gangrene, that is eating into his vitals, and his very heart! But, often, instead of that cloth of gold, are the rags of beggary, or the garb of the convict. Vice is expensive and wasteful. It wants means at the same time that it is losing credit. It must, without a rare fortune, descend to beggary or crime. How often does it find both mingled in its bitter cup! How many are there in this city who have descended from the high places of honour and hope, to a degradation of which once they never dreamed as possible! Alas! how sad is the contrast between what that man is, and what he once was! But a little time ago, and he knew gentle nurture, and the music of kind words, and the holy serenity of nature, and quiet rural labour; the peace and plenty of a country-home were around him; and a mother's gentle tone, and a sister's kind voice, were in his ears; and words of sweet and solemn prayer rose each morning and evening, perhaps, beneath the venerable roof where he dwelt; and now—in the prison or the poor-house, or in some dwelling more desolate, pent up with stifling filth and squalid wretchedness, amidst oaths, and blows, and blasphemies, he is pursuing his dark and desperate way to a grave, that already yawns to receive him! And when he is bu-

ried—"his pale form shall *not* be laid with many tears" beneath the green fresh sod of his native fields; but he shall be hurried and huddled into some charnel-house, unwept, unhonoured, unblessed, even there, where "the wicked cease from troubling, and the weary are at rest!"

I have thus, at length, been led, in contemplating the moral importance of cities, to one small portion of that large class of persons, to whose care I wish to direct your attention:—to those unhappy youth, who have brought hither many high hopes, but to bury them in city dissoluteness, and in a city grave. Yet I have but touched the mighty evil which we are to consider. I have lifted but one fold of the dark veil which covers ten thousand families in this great commercial metropolis. If I could take you one walk with me, beneath those overshadowing tents of poverty, vice, and misery; if I could show you how thousands and tens of thousands are living in the very midst of us, though seldom in our sight; if I could open to you all their miserable abodes—from the damp cellar, to the desolate garret—those gloomy tenements, without furniture, without food, without clothing, without one relic of earthly comfort of any sort; if you could see the besotted father, the haggard-looking mother, the loathsome features of sickness and heart-sinking wretchedness, that would glare upon you from many a dismal recess and untended cot; if you could hear the sighings of distress, the mutterings of anger, the sound of imprecations and curses, that measure out the hours of every day you live, and startle the ear of every midnight when you sleep, and which nothing but a strong police can hold in check; and oh! more than all—

could you behold poor, pale, forlorn, innocent childhood in those scenes, shivering under reckless threats and blows, more even than from cold and nakedness; children—ah! sacred nurture of parental care, in which yours are reared up—children, unlike yours, trained to vice and beggary by the very first accents of lawful command that they ever hear; trained to falsehood and sin before they ever knew the voice of truth and purity; offered up in all their trusting simplicity, a spectacle (God pity it!) to make a heart of adamant bleed—offered up, helpless, innocent victims, upon the altar of their parents' dissoluteness and misery; yes, my friends, if you could see and know all this, you would feel that something must be done in a case so awful and appalling. Not more certainly would you arouse yourselves, when fire and pestilence were spreading around you, than you would, if you felt it, at the tremendous progress of pauperism, crime, and misery, that is laying waste many parts of your city.

While I speak, that work of ruin is going on—for never is its progress more active and fearful than on the Sabbath day—yes, that work is going on, all around us—to-day—now—even in this still and solemn hour! Listen! Do you not hear a sound from that realm of disorder and wo? Or was it only some rude brawler, that has broken forth from his province—as it were a voice permitted by Providence to fall upon the stillness of your Sabbath hours, to startle and arouse you to the knowledge of things that you never see. Alas! you hear not the full sound of that tumult, which, if collected together at any one point, would spread itself through your whole city—you hear it not—and why? Because it is pent up in the close and suffo-



cating atmosphere of drinking houses ; because it dies away in brawls beneath the domestic roof ; because it steals down into obscure lanes and alleys ; because it sends forth its stifled and neglected groan from beds of sickness and pain ; because the cry of weak and wailing infancy comes not into the multitude and throng of men ! When shall it find a hearing in the breast of human pity ? When shall it rise to the ear of heaven, and bring down to the agony of its prayer, an answer ? “ How long, oh ! Lord—how long ? ”

I know very well what the indolent, or at least the despairing, view of this case is ; how common it is to say, and to say with mingled apathy and sadness, “ Ah ! heaven—what a terrible thing it is ; that cities *must ever* collect within them these mighty masses of desperate vice and suffering ! ”—but I confess that I have come to a different feeling ; and that is, that something must be done—*done* ! We have despaired long enough—ay, and perchance, sighed and prayed ; and it has availed nothing. Now the time has come, and the age has come, nay, and the country has come into being, in which we must do something ! I will take no denial ; or rather should I say, that circumstances will take none. To every denial I say, or rather do events say, “ *nay, but we must !* ” A hundred times, a thousand times, have I been aroused from the apathy of despair on this subject, by those admonitory words, as if they were spoken to me in the vacant air, syllabled by the voice of pressing events, “ *nay, but we must !* ” For I feel that more than peril—that perdition is in our country’s path, if we do not.

I pray you, brethren, to understand what I say, and

why I say it. I do not say precisely that a ministry for the poor is the only thing that can save our city, ~~or~~ our country. It is too much the fashion, no doubt, to urge each particular benevolent project among us as the only means of national salvation. It were wiser to append this solemn condition to the injunction of our entire social duty. And this is mainly my intent in what I now say. But I will venture to say somewhat more specifically, that this is a country in which *the higher classes must take an interest in the lower, or it cannot sustain its peculiar political institutions*; and that this interest must be taken, where it is chiefly called for, where its principal and proper field is—in cities!

And consider, I pray you, with reference to the bearing of this observation upon the political prospects of the country, that our cities are not long to be limited to the number of half a dozen, or ten. There are to be congregated masses of men all around us. Crowded manufactories, and flourishing cities are rising in every part of the land. In a hundred points with which you are well acquainted in the map of the country, property has already taken a value that is based upon this presumptive, and though, perhaps, exaggerated, yet in the main, probably, correct calculation.

Now what, with reference to the country, are these masses of dense population to be? You need not be told that they are to be its rulers. These masses are the mighty weights in the political machinery, that are to urge every thing onward in a prosperous career, or to hurl every thing to destruction. If, of this crowded population of our manufactories, villages, and cities, one third or one fourth part is to be—I do not say poor

—but neglected, scorned, corrupt, depressed, and desperate, who is willing to take the risk and the peril of such a coming day? The lower classes are every day rising in power, and they feel it. The rise of wages every day shows it. Every election shows it. They are not situated like the same classes in the old world, and they cannot be safely treated in the same way. The rich among us may sit apart in their palaces now, and not know that class; they may refuse to mingle with it, either in the duties of citizenship at the polls, or in the offices of philanthropy at its own miserable homes; but they must know that class yet! Better that they should know it now, in the only way that is safe—in kindness and brotherly love.

I speak not for the intimidation of the rich, any more than of the poor. Evil for both would be any contact but in mutual good will. Let the rich and the favoured then nobly stretch out the hand to their poorer brethren. Better is it for their property, their comfort, their social honour and happiness, that they should; better for public security, and universal improvement. Let the impartial institutions under which we live, teach us the lessons of philanthropy and Christianity! Let a true respect, and a kindly and humane regard for each other, take place of ignorance, and dislike, and distrust, and contempt. Away with this absurd opprobrium cast upon poverty! this more absurd notion, that it is a certain fineness of apparel, or a certain sphere of employment, or a certain number of feet square for habitation, that makes the man, or makes the man respectable! Away with this detestable insolence of mere condition, which permits one human being to stride loftily by another human being, on mere poor virtue and right of

his being an idler, or of his bearing the name of gentleman! Some of the noblest men in your city, in your country, in the world, are poor men—ay, and men engaged in the humblest toils. I have seen the stamp of honesty and manliness and dignity, on brows that are soiled with the sweat and dust of street labour; and I never saw upon any brows, the more legible inscription of sacred and beautiful humanity. Yes, there are men, who, for their families, are humbly and nobly, and with many disinterested sacrifices, toiling every day in these streets, who have more dignity, more gracefulness, more refinement of character, than some who walk these same streets in pride, and are clothed in purple and fine linen, and fare sumptuously every day. I love those men. I like their faces—the open and manly brow, the clear and untroubled eye. I like their very faces; they are more beautiful, they are far finer subjects for the pencil, than countenances pinched with covetous anxieties, or dressed up with smiles of hollow courtesy; how much more than those which are swelled out with self-importance, or bloated with luxurious excess!

Let not this be taken for fine, or perhaps fantastic, sentiment. At any rate, I mean it not for such. It is the real tendency of all true civilization and Christianity, to raise the mass of mankind to respectability and honour. To this tendency, in America we must yield. It is our only safety. The necessity may never have existed before; but it exists now—and here. We may not resist, we may not neglect, we may not defer, the duty that it imposes upon us.

But how is this duty to the poor, and I mean now the vicious poor—to be discharged? I answer, by

taking a proper social and moral interest in their welfare.

It is not by almsgiving, that the depressed and indigent class of the poor is to be raised. This only perpetuates the evil which it professes to relieve. So far from raising the character of the poor, it breaks the very spring of that energy by which they must rise. It diminishes that self-respect which we wish to increase. Judicious *loans* to the poor may be most timely and useful; and relief should be administered to the *sick*. But so long as there is a nerve or a muscle in the human system that can work, and the possessor of it is put upon the pauper list, he is, by the very laws of human nature, inevitably degraded. Upon the deserving poor, the gifts of respect and affection may exert a kindly influence; but the gifts of mere pity, divested of respect, sear and blast even the callous heart of shameless indolence and vice. They find, indeed, one relic of human emotion, one angry feeling of wounded self-respect, in the abandoned mind, and they are fast killing that with kindness.

I altogether distrust, therefore, that system of indiscriminate and annual charity among us, which every winter pours out its flood, only to leave all more waste and desolate than it was before. Nay, I am tempted to say, that this promiscuous almsgiving is an interference with the system of Providence. For what does Providence say to a man who is suffering in winter from his indolence, or improvidence, or wasteful vice, in summer? What is the language to him of nakedness, and cold feet, and a cold hearth? "Fool!" it says, "that hadst not the industry of the ant, or the foresight of the bee. *They* are provided for, now; and

why art not *thou*? Because thou wouldst not work; or because thou wouldst waste. Take the lesson, then, that thy shivering limbs are preaching thee, for it comes very near thee. Take the lesson that is written on thy bare walls, and wretched straw pallet, and chill hearth-stone. Be wise, another time; and thou wilt be provided for, by the only hands that ought to provide for thee—thine own!" "Nay," says a mistimed human interference, "but this is too hard. We will make a contribution; we will fill a treasury, and give them relief." And the consequence is, that these persons, instead of taking the lesson of a wise and truly kind Providence, escape it entirely. Suppose that we all could be dealt with in this way, and what would become of society? Could all the dissolute escape disease and shame, and all the ambitious and proud and envious, escape disappointment and chagrin, and every negligent and wicked man, in fine, be freed from the proper consequences of his folly and sin, what would become of society? I say that its very bands would be dissolved, and the system of a moral, providential government would be at an end. But that government is too strong to be ultimately resisted, and too strict to be evaded; and we see, in the constantly growing evils of pauperism, the folly of our mistaken and blind interference. Let the poor know, that except in cases of unavoidable calamity or prostrating sickness, they shall not be helped, and I believe that it would soon work a favourable change in their condition. Let the thousands that are now given in indiscriminate charity be appropriated to judicious moral instruction, and the effect could not fail to be thorough and permanent, and immense.

In fine, let every Congregation among us support a minister at large; and I am certain that a measure so comprehensive, would soon put a new face upon our cities. This is the proposition, my brethren, which I lay before you this day, and I leave it to your prayerful consideration.

Not long since, I addressed you on the duty which is incumbent on us all, on every individual of the more prosperous classes, to visit the poor and neglected. I believe that the suggestions then made, commended themselves to your feelings and consciences. Some of you, I know, undertook the task. But you found it more difficult than you expected. You felt that you needed a training for the purpose; and I believe that you have reluctantly intermitted your exertions. I cannot altogether relinquish that object; it is the point to which society ought ultimately to come. But, perhaps, it is true, that "a ministry at large" must prepare the way for it.

At any rate, I say, if you will not, or cannot, go yourselves to visit the poor, then send some minister of your beneficence and sympathy among them. And think not to send an inferior or ordinary man to them. I know of no ministerial function in the world that requires more delicacy, more discrimination, and judgment, and varied talent, than this. Send, therefore, such a one among your poor and neglected brethren. He will be a messenger of mercy to them. He will be their adviser and friend. They want advice, they want friendship, far more than they want money. The voice of friendship from the classes above them, they have seldom heard. It fills their hearts with wonder, and their eyes with tears, to hear

it. I speak of facts. There are records of that blessed ministry which would make you weep with joy, if you could read them; gratitude beaming from many a lately sad and despairing brow, because the vicious husband, or father, or son, is restored to his suffering family; light exchanged for darkness in many a poor dwelling; comfort for miserable destitution; purity for pollution; peace for distraction; men and women that lately were raging like demons, cursing man and God, now sitting in peace and in their right mind—sitting together a happy family, and blessing, as more than light and life, the visitation of that beneficent ministry. Send that visitation, my brethren, to the poor; and “the blessing of many ready to perish shall come upon you.”

Once more, I say, send that visitation to the poor, and send it in good hope and confidence. It is not necessary that the world should be given up to sin and misery. It is not necessary that cities or countries should grow dissolute as they grow wealthy and populous. There is power enough in society, were it but exerted, to save it from its worst vices and sufferings. Oh! would men but understand that great mystery of Christianity, too seldom solved by experience, that the offices of philanthropy are the most blessed and sublime privileges of our being; that it is not what we do for ourselves, but what we do for others, that makes our glory and happiness!—would men but do each other good as they have done each other evil!—and instead of kingdoms and armies banded together for strife and slaughter, would that the associated power of the human race were put forth to heal the wounds and woes of life! Come that day, looked after and



longed for through ages—seen dimly through the tears of faith and prayer—seen clearly and brightly only in the vision of prophecy—the day of the second coming of Christ; the reign for a thousand years, of truth and mercy on earth! Come that day, when “the rich and the poor shall meet together,” and God shall be acknowledged as “the Maker of them all!” Come the day, when cities shall be purged from their iniquities, and nations shall dwell in peace and happiness!

Brethren, are not some harbingers of that coming day—some stars in the east, shining before the pathway of nations? In that great school of virtue and knowledge which has been opened on earth for six thousand years, hath not something been already learned? Is not the world growing wiser, and will it not yet become too wise to bear the unnecessary miseries of war, and oppression, and vice? Hath not the nation come into being *on these very shores*, which shall fulfil some of the hopes of long-suffering humanity? Are not ours the communities—are not ours the cities, that shall perform this glorious work? Alas! that it should be a question, when it is in our own power to make it a sublime certainty. Men of our cities and of our communities! to you I put that question. Young men and old men! matrons and maidens! I put the question to you. Young men! whose virtues or vices are rolling the mighty burden of consequences on future times—men of prosperous fortune and abounding wealth! to whom God has intrusted the most glorious stewardship ever committed to mortals—and ye of the softer sex! to whom modern philanthropy hath opened a sphere of exertion, fair as your noblest sentiments and most beautiful virtues could

e—I put the question to **you** ; I put it to you all.  
remember, that futurity—yes, the future welfare  
o of your children, shall answer it, in joy and glad-  
or shall answer it in tears and blood !

## NOTE.

The preceding Discourse was delivered on Sunday, the 5th of June; and the congregation was invited to remain after service, to deliberate on the proposition contained in it. The meeting being organized by the appointment of a chairman and secretary, the following resolutions were unanimously adopted:

Resolved,—That the Second Congregational Unitarian Church, worshipping in Mercer street, will support a “minister at large.”

Resolved,—That a subscription for the support of a “minister at large,” be opened forthwith; and that a committee, consisting of five persons, with the pastor, be appointed, for the purpose of soliciting further subscriptions, and of carrying that object into effect with all convenient despatch.

The committee consists of Messrs. Pell, Beals, Felt, Higginson, Emerson, Dewey.

Resolved,—That Rev. Mr. Dewey be requested to furnish a copy of his Discourse delivered this morning, for the press; and that the above committee of five be authorized to wait upon him with this request.

In pursuance of the second resolution, a subscription was immediately opened, and \$2310 per annum were subscribed by the persons present; since which the sum has been increased to \$2850.

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# REPORT

OF THE

## COMMITTEE OF DELEGATES

FROM THE

### BENEVOLENT SOCIETIES

OF

BOSTON.



BOSTON:

PRINTED BY TUTTLE & WEEKS.

1834.



BOSTON, FEBRUARY 7, 1834.

UPON the invitation of the Ministers at Large for this city, a number of ladies and gentlemen, belonging to the Executive Committees of various Charitable Associations, assembled at the room of the Visitors of the Poor, this afternoon.

MOSES GRANT, Esq. was chosen Chairman, and  
H. B. ROGERS, Secretary.

Mr F. T. GRAY stated that the meeting had been called together for the purpose of considering the subject of Pauperism in Boston, with the hope that a comparison of opinions and experiences upon this important subject, by those who were actively engaged in the distribution of charitable funds, might produce a greater degree of unanimity of feeling among the officers of different Societies, and lead to the adoption of measures, which would more effectually relieve the wants of the Poor and secure the rights of society.

After a general expression of the views of the meeting upon this subject, in the course of which much valuable information was obtained, the following votes were passed :—

*Voted*— That a committee be appointed to ascertain how far the various Benevolent Societies in this city can coöperate together in the work of charity, and to report a plan for a more systematic method of distributing charitable funds.

The following persons were chosen ;—

F. T. GRAY,  
H. B. ROGERS,  
D. D. ROSSETER,  
ARTEMAS SIMONDS,  
MRS M. FRANCIS,  
MRS E. F. GURNEY,  
MRS S. W. EUSTIS.

Adjourned.

BOSTON, MARCH 7, 1834.

An adjourned meeting was held this afternoon, which was numerously attended.

Mr GRANT being absent, CHARLES TAPPAN, Esq. was chosen to preside.

The Report of the Committee was read by the Secretary, and after a full discussion of the subjects embraced therein, it was unanimously accepted, and the following votes were passed: —

*Voted* — That this meeting takes a deep interest in the physical and moral wants of the Poor of this city, and in the means employed by various benevolent societies and individuals for their relief.

*Voted* — That notwithstanding the great number of such societies, and of funds devoted to charitable uses in this city, pauperism has increased to an extent which calls for the immediate and serious investigation of all those who feel an interest in this most important subject.

*Voted* — That the existing mode of dispensing public charity by societies, which act without concert and which have no knowledge of each other's doings, is wholly inadequate to relieve the real and just wants of the poor and is highly injurious to society at large by encouraging extravagance, idleness, and vice.

*Voted* — That a committee of eight be appointed to have the Report printed, and laid before the Executive officers of the different benevolent societies in the city for their examination and approval, and that they be authorized to make any alterations therein, which they may think necessary for this purpose.

The following persons were chosen : —

H. B. ROGERS,  
C. F. BARNARD,  
ASA EATON,  
F. T. GRAY,  
J. R. BARBOUR,  
Mrs M. A. LEE,  
Mrs E. F. GURNEY,  
Mrs L. MINOT,

The meetings were attended by officers from the following societies:—

Fatherless and Widows' Society,  
Ladies' Relief Society,  
Mite Society,  
South End Sewing Circle,  
Howard Benevolent Society,  
Almoners' Society,  
Young Men's Benevolent Society,  
Seaman's Aid Society,  
West Parish Sewing Circle,  
Female Benevolent Society,  
Fragment Society,  
Dorcas Society.

The Secretary was instructed to call another meeting whenever he should think proper.

The meeting was then dissolved.

HENRY B. ROGERS, *Secretary*.





## R E P O R T .

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The Committee, appointed at a meeting of the Officers of several Charitable Societies, held in the room of the Visitors of the Poor, on the seventh day of February last, "To ascertain how far the various Benevolent Societies in this city can coöperate together in the work of charity, and to report a plan for a more systematic method of distributing charitable funds," have attended, so far as they have been able, to the duty assigned to them, and would now ask leave respectfully to Report :

THAT sensible as they are of the great importance of the subject submitted to their consideration, and of the labor and research necessary to its full investigation, they cannot but regret that so little time has been allowed them to make up their Report, and that they must present it in so imperfect a form as they are now obliged to do.

If, however, the subject of the poor requires time for its thorough investigation, your Committee are of opinion that it also requires immediate action. Whilst, therefore, your Committee trust that all due allowance will be made for the hasty manner in which this report is drawn up, they hope no apology is necessary for the suggestions they are about to make, nor for the zeal

they may display in their support. So far as they have had time and opportunity, they have consulted with those persons who have knowledge and experience with respect to the poor of our city, and they have endeavored to obtain their views and opinions upon the subject submitted to them.

✓ The number of Benevolent Societies in this city, devoted to the noble object of relieving the wants and distresses of the unfortunate classes of our fellow-citizens, has always been considerable. Originating in the spirit of pure benevolence and conducted by individuals whose chief delight it has been to spend and be spent in the cause of charity, these societies have doubtless done much good. Unwilling to excite public observation beyond what was absolutely necessary, they have had little intercourse with one another; each Society has proceeded in its own quiet, unobtrusive way, to seek out, and assist the poor, and the disconsolate, and has depended chiefly upon its individual experience and observation to enable it to detect vice and avoid deception. When our population was small, and charitable societies were few in number and scanty in means, this mode of proceeding was perhaps judicious; for it was desirable to ascertain how far public institutions could resemble the quiet and secret almsgiving of individuals, who are charged "not to let their right hand know what their left hand doeth." But within a few years past the state of things in this city has essentially changed. Our population has become more dense and mixed, and our charitable societies have greatly increased both in numbers and wealth. A spirit of benevolence has been excited and is abroad in the community

which knows no limit. No call, come from what quarter it may, is suffered to remain unanswered. Every species of distress and every class of subjects would seem to be provided for. There is food for the hungry, clothes for the naked, and physic for the sick. In addition to the large number of associations for the relief of suffering in general, the deaf and dumb, the blind, the widow, the orphan, the seaman, the abandoned, the old, and the infant, have each one or more associations especially devoted to the alleviation of its particular wants and sufferings. Yet, notwithstanding this increase of benevolent action in society, *poverty* has increased also, and to such an alarming extent as to demand the careful and serious consideration of every individual who has any regard for his own rights, or for the welfare of the poor.

Your Committee are also led to believe from inquiry and observation that, together with the increase of poverty, there has been a still greater increase of vice and deception among those who obtain assistance in one form or another from our charitable associations; an increase which imperiously calls for immediate attention and correction. And although the difficulties in the way of remedy for these alarming evils are "neither few nor small," they are yet of opinion that something may be done to lessen, if not to eradicate them. And your Committee are encouraged in this opinion from the good effects which have already resulted from a plan of proceeding recently adopted by the Ministers at Large, or City Missionaries, as they are generally called. For some years past, one or more of these gentlemen has been appointed by the several religious denominations in the city for the special purpose of visiting the poor at their several places of

abode, of inquiring into their characters and administering to their *spiritual* necessities. These gentlemen have also, where it seemed important and necessary, contributed to the relief of the *temporal* wants of the poor ; but, till recently, their efforts of this kind were without concert or agreement of any sort with each other. At length, however, this part of their labors weighing very heavily upon their minds, and experience convincing them of the great evils attendant upon this partial mode of dispensing funds, and of the vice and deception which were created by it, a general meeting of Missionaries was called and a uniform plan of proceeding adopted. The city was divided into ten sections or districts, and a section allotted to each missionary as his sole field of labor. Meetings of all the Missionaries were also agreed to be held in this room once a fortnight ; at which the parties were to report the results of their labors in their different districts, and to consult together respecting the character and wants of those under their charge. This plan, though it had been long thought impracticable, and by some inexpedient, has, after the experience of three months, proved highly useful. Indeed, so valuable is the information obtained, and so striking are the effects of this plan in the opinion of these gentlemen, that, at the last meeting of their board, they voted unanimously, " That the continuance of the semi-monthly meetings, and the vigorous prosecution of the plan recently adopted were indispensably necessary to the proper fulfilment of their duties as distributors of charity." These delightful effects of union and concerted action, on so small a scale, seem to justify the belief that much good would result from the adoption of a

similar plan by our various Benevolent Societies. It was in fact from a suggestion made in the Board of Missionaries, that good might result from a greater degree of sympathy and coöperation among these societies, that a committee was chosen to devise some mode for effecting so desirable an object. In compliance with a vote upon this subject, the Committee called upon the officers of the different Benevolent Societies in the city, and were exceedingly gratified to perceive the cordiality with which the proposal was met, and the desire which was manifested that something might be done. A delegation from each of these societies met a fortnight since to consider the subject and appointed your Committee to report thereon. The willingness to meet and act together thus manifested by so many societies and individuals, your Committee regard as an important sign of the times.

Your Committee would by no means say anything which might have a tendency to check the spirit of benevolence in any heart. Charity they believe to be heaven's best gift to man; it blesses both him who gives and him who receives. They would therefore do everything in their power to encourage and foster a principle which is calculated, perhaps more than any other, to elevate and purify the human mind. But at the same time your Committee think it incumbent upon all to consider well what true charity is; what it is in relation to themselves and what it is in respect to those who are to become the subjects of it. Men have not sufficiently attended to this point; they have suffered themselves to be carried away by the mere spirit of giving; satisfied with the pure and generous emotions which have arisen in their own minds,

they have too often forgotten to inquire into the effect which their almsgivings have produced upon the character and wants of those who received them. They have been too unwilling to ask themselves whether they do not, in fact, add to the numbers of the poor and to the evil and degradation of poverty, by the indulgence of a generous but ill directed feeling of the heart.

Your Committee have already said, that, in their opinion, there has been a large increase of poverty and vice in this city within the last few years; the facts which justify them in this opinion are drawn not only from their own experience and observation, but from the common consent of persons who have been actively engaged in the distribution of charitable funds in this city for the last twenty years, and who speak of it as a matter beyond all dispute.

These gentlemen state that the calls for charity have multiplied beyond all example in times past, while the amount of real distress, excepting that which arises from vice, is not, in their opinion, greater than it was many years since; they say, also, that there are more of those who depend entirely upon our charitable societies for support, and demand their charity as a right; more of those who deserve assistance, but who obtain a much greater amount than they deserve; and an alarming increase of those who deserve nothing, but who by artifice and deception get a good and entire support from charity. Your Committee might go into detail upon this point and recite cases which would fully corroborate the above statements, but they deem it unnecessary at this time.

The question at once suggests itself, ~~from~~ whence does

all this increase of poverty, and vice arise? Is there anything in the system of charity, either public or private, hitherto pursued in this city, which has a tendency to bring about so deplorable a result?

Your Committee, after much consideration, are obliged to acknowledge that, in their opinion, there is such a tendency; a tendency to increase poverty and to multiply imposture and vice tenfold. And though they are not willing to admit with some, that "more than two thirds of all now given in charity, either directly or indirectly, fosters intemperance," they are fully of opinion that not more than one half of what is given in charity goes to the actual relief or prevention of real distress.

They request your earnest and serious attention to the remarks they shall make on this point.

The number of Societies devoted to purposes of benevolence in one form or another in this city, so far as your Committee have been able to ascertain, are twentyone. Of these, five give groceries and wood; twelve give clothes to children and adults; three aid in paying rent, and one affords employment. This statement, it must be remembered, does not include a very considerable amount of funds given to the poor by the several religious societies of different denominations in the city; nor the garments given by Teachers to the children who attend many of our Sunday schools.

It does not embrace the funds bestowed by the city from the Pemberton fund; by the British Society; Irish Society; Charitable Society; Charitable Me-



chanic Association; Humane Society; Charitable Fire Society; Charitable Association of the Boston Fire Department; Scottish Society; the Charitable Societies attached to the Masonic Institution; Massachusetts Hospital; Boston Female Asylum; Asylum for Indigent Boys, and the Lying-in Hospital: nor the very large amount of funds bestowed yearly by private charity.

All these sources of benefit and relief, and they are neither few nor small, which the poor of our city enjoy, we have left out of our estimate entirely, not having sufficient information with respect to their particular objects or modes of proceeding.

Among the Societies first named, and which are represented in this meeting, it appears to be a general rule not to assist any poor person until he has been visited by one of the Executive Committee, and his wants and situation ascertained to his or her satisfaction. Your Committee consider the rule a very good and necessary one, but at the same time, they fear that too much reliance has been placed upon its efficacy by such committees. So long as all the various benevolent societies in the city act independently of each other in visiting the poor and in bestowing their funds upon them, so long, it is plain, it will be utterly impossible for any committee, with all their scrutiny into the appearances which present themselves, to ascertain with certainty the real deserts of any individual they may visit.

How can the members of a committee tell how many societies and individuals have already assisted an applicant, or how many have found out that he deserves no assistance whatever? He will not tell them; he may

be the recipient of bounty from a dozen different sources, and they be not the wiser for it, or his vices may have stopped the supply from every other source and they be ignorant of the fact. The poor find out how many Societies there are, and how ignorant they are of each other's doings, and they take advantage of this ignorance for their own benefit. And what is the consequence? Those who have the least moral principle and the most art, and, of course, who deserve no charity, stand the best chance of obtaining the largest share. And this is true in point of fact, as many instances within the knowledge of your Committee, if recited, would show. Those who are unacquainted with the business of distributing charity would be astonished to find how soon the poor ascertain the name of every Society of a benevolent kind in the city, and the character and disposition of every individual engaged in distributing its funds; how readily they calculate the chances of success with one and the other, and how skilfully they take advantage of the ignorance of Committees to supply their real or pretended wants. Even the better sort of poor take advantage of this condition of things, and by going successively from one Society to another, receive monthly assistance from several different committees, who are each ignorant of the fact, and who each consider the amount given by itself all that is necessary or judicious. One or two feet of wood once a month is to be sure not too much for a poor man, but the same quantity from ten or twelve different Societies amounts to no inconsiderable sum, and, to say nothing of the habits of vice and idleness it encourages, is a serious tax upon the public.

Your Committee fear that this practice has been encouraged by the habit, which has lately prevailed among our Societies, of sending applicants for charity from one standing committee to another ; and they hope that, if the present system is still to prevail, some agreement will be entered into before this meeting is dissolved to prevent this evil at least. Not unfrequently, the name of the committee sending an applicant is too much relied upon, and aid is rendered, when, in fact, the persons sending him know nothing of his character, and expect the committee to whom he is sent to visit him and ascertain all the facts of the case, before they afford relief.

Your Committee call the attention of this meeting to another incidental point, of some importance to be known. Inquiries are often made of applicants for charity whether they have received assistance from any of the various benevolent societies, (as, for example, from the Howard Society, the Widows' Society, or the City), and the reply is, "No, we have not received anything from any Society." If, however, the inquiry is pressed further, and the party is asked whether he has not received aid from Mr A, Mr B, or Mr C, *members* of the Howard and Widows' Societies, the answer is given at last, "Oh! yes, Mr A assisted me, and Mr B gave me a little ; but I did not know that it came from these Societies." Two or three cases have recently come to the knowledge of your Committee in which gross attempts were made to deceive by this species of prevarication ; in many cases where this is done, the deception is doubtless unintentional.

The chances of obtaining a large supply of necessities

from those Societies that do not coöperate together are, in the opinion of many of the poor, so great that they are often entirely unwilling to agree to accept the bounty of any one association, though it may be adequate to all their real wants.

Your Committee can state, in proof of this remark, that an offer was recently made, by a gentleman, to an aged woman and her daughter, to supply them with everything they might need beyond what they could earn by their own labor, provided they would promise not to apply for assistance to any other person or society. The proposition was not by any means cordially received, and the reply given was, "If you will only aid us to a little wood and groceries this month we will trouble you no farther; for we can get along very well after that, as we can procure enough from other Societies to last us through the two next months." This example, and it is only one out of many that might be mentioned, shows sufficiently with what ease a comfortable support during the winter may, in the opinion of the poor themselves, be obtained from our Societies under their present organization, by a little exertion and ingenuity.

If the true aim of charity is to induce the poor to take care of themselves by earning a livelihood with the labor of their own hands, and to render them pecuniary assistance only when they are old, or sick, or disabled from bodily exertion, or unable to find work after diligent inquiry; if it is not its aim to encourage idleness, extravagance and imposition, it becomes those who dispense charity in this city to stop in their course and inquire, seriously, "whether these things ought so to be."

Whether, in our desire to gratify the benevolent feelings of our hearts, we are not laying the foundation of a great moral evil.

The office of almoner to the poor is a great privilege; do we not sometimes forget that it is also a solemn trust? Are we not inclined to say, "Why, it is only a little which we give and it is better to give this little, though we are not satisfied as to the case, than to allow the individual to suffer by our refusal"? This, it is believed, is a common plea; but are our consciences satisfied with this reasoning? Ought we not to reflect that this little, of which we make so small an account, may do an incalculable amount of injury, and that it is a solemn duty which we owe to the Societies that have entrusted us with the distribution of their funds, never to bestow the smallest modicum in charity until we are fully satisfied, from a thorough and personal examination of the case, that the applicant is both needy and worthy? Otherwise, we most assuredly are holding out strong inducements to the poor to beg and deceive, and are, in fact, giving them what they are often known to claim — a right to call upon us for a share of our bounty.

"When the poor find they can have their necessities supplied by asking, they will soon leave off working;" and under such circumstances, we see not how they can be blamed for the course they adopt; the blame is upon us. We alone are responsible for their idleness and poverty, and for the destruction of one of the best feelings of the human heart, the feeling of personal independence.

X

The reply of the drunkard to his wife was not so much

a disgrace to himself, as it is a reproach to us. "Why do you complain that I spend all I earn for rum? it does no injury to you; the *charitable societies* will take care of you."

Your Committee would not dwell so long upon this point, had they not good reason to believe that the public in general are wholly unaware, both of the vast amount of deception which is practised among the poor of this city, and of the large supplies which they receive from one source or another beyond their real wants and necessities. Let us take, by way of example, a *good case*, as it is called. An application is made to one of our Societies for the relief of a poor family; it is examined and found to be deserving and in considerable distress. It is the privilege and delight of every benevolent mind to manifest its readiness to visit and supply the wants of such a family. Of course the standing committee of this Society do, at once, all that necessity or charity demands in the matter. Meantime, the report of the case, with all its claims to regard, spreads around. The committee of another Society hear of it, and visit and assist; a third visiting committee hear of it also, and in their eagerness "to do good," call in and assist also. A fourth and fifth committee do the same: at last the report comes to the ears of three or four benevolent friends of these committees, and they call and add their mite to what has now become a generous supply for all the wants of a twelvemonth. Now this is a good case; the applicant is poor and deserving. But has our charity lessened his wants or increased his worth? Go to his hovel and visit him once more, after he has received

all this bounty, and you will find that he still holds out his hand and begs for more wood, more groceries. You have told him not to work, you have made him dependent upon your bounty for life.

This is the history, your Committee are inclined to believe, of hundreds of cases in this city. And, even if it does not come to this, is it not probable that under the present system of things, a vast proportion of what are called good cases, will receive much more than is necessary or proper? Can we expect even a deserving poor man to refuse what is so freely proffered? Let the previous character of the party be what it may, will not the vigorous effort to labor for daily support be in a degree relaxed, and reliance begin to be placed, more and more, upon our charitable funds, when assistance, proportioned to the necessities of the case, can be obtained from fifteen or twenty different Societies without their having any knowledge of the fact?

Your Committee have made the above remarks, because they are persuaded that quite as much evil is produced by giving too much to deserving applicants, as by giving a little to bad and deceitful ones. The moral sense of the poor, it is believed, has been deadened by the course which charity has taken in this city; they know that we are generous to a fault, and they rely upon it. Else why is it that the tear of gratitude so rarely fills the eye of the receiver of alms? Why do so many parents and children think it no reproach to their pride to beg from our Societies? Why do they so often openly declare, that our funds were meant for them and that they have a legal claim to them? And, finally, why is it a well established fact, that many families come to this

city for the express purpose of being supported by charity; and that many husbands and fathers leave their wives and children in the city and go themselves into the country, but are sure to return to them in the spring and tarry through the summer? These are serious questions, and well deserve the careful consideration of every man at all interested in the important, but little understood, subject of pauperism.

Great, however, as are the evils existing among us in relation to the poor; and difficult as it is to find a cure for them, your Committee cannot but think that they may be, in a good degree, mitigated. They now beg leave to offer a few suggestions upon this point for the consideration of this meeting, which they make with great deference on their part, and with a strong hope that every individual present will aid them in their candid examination — by forgetting that he is attached to one Society more than another; by dropping all local feelings and prejudices, from whatever source they may have sprung, and by looking at this important subject only in the broad and comprehensive light of reason and truth.

Your Committee trust, also, that they shall not be suspected of a desire to impair, or in any way to interfere with, the rights or privileges of any Benevolent Society in this city by the suggestions they are about to make. So far from a wish to diminish the efforts or restrict the independence of these Societies, in the good work of charity which they all have so much at heart, your Committee desire it to be perfectly understood by all, that, in their opinion, it would be, under the present state of things, both unwise and injudicious to alter the existing



organization of these Societies, or to attempt to introduce any change in their mode of dispensing funds, inconsistent with their proper freedom of action.

✓ In the opinion of your Committee, as expressed in the foregoing remarks, two prominent and serious evils exist in this city, in relation to the subject of pauperism. The one is, that the worst class of cases among our poor stand the best chance of obtaining, and do in fact obtain, the greatest amount of charity from our Benevolent Societies. The other is, that, with respect to the best class of cases, (comprehending all those who are more or less in want, and who are not vicious) some obtain much less and others far more than they deserve.

The two great objects, then, which it is desirable, above all others, to effect in this city, are, first, to prevent the possibility, or at least to diminish the chances of imposition; and second, to adopt some means by which the exact amount of charity given to each poor individual in the city shall be known by the Standing Committee of every Benevolent Society.

These objects your Committee believe are wholly unattainable by any one Society, or by any one class of individuals acting alone, however experienced they may be in the characters of our poor, or however cautious in supplying their wants. They can only be effected by the unanimous coöperation of all our Benevolent Institutions and of all individuals who undertake to dispense charity in this city; and, with such a coöperation, your Committee believe they may be brought about. The Benevolent Societies in this city must agree to regard each other as a band of brothers, united to effect a great

and common good ; they must enter into a perfect reciprocity of views and feelings ; the knowledge and experience of each must be shared by all, and a general, uniform and systematic method of distributing their several funds to the poor, be adopted and carried into full effect by all, or they will forever fail to detect deceit, relieve distress or prevent poverty and vice. Pauperism, in our day, is a great and growing evil, and it must be met, not by the single efforts of any one Society, however powerful or skilful, but by the united and concerted action of all Societies and of all individuals interested in its amelioration or cure. Your Committee indulge the hope, therefore, that for the purpose of effecting such objects, all our Societies will be willing to cast aside any partial feelings or difficulties which may present themselves, and that they will agree to try, at least for a time, what can be effected by a more systematic and general plan of operation.

They therefore recommend that the city should be divided into twelve or more districts, or wards, as shall be most convenient ; that when so divided, twelve delegates, one for each ward, shall be sent from each benevolent Society to meet the delegates from each other society in the city in their respective wards ; that the delegates from each Society in each ward shall then constitute a board for the distribution of charity in that particular ward ; that they shall organize themselves by the choice of a Chairman and Secretary ; that they shall have the sole care of the poor in their particular ward, and shall adopt such rules as they may agree upon, for gaining information as to the character and deserts of the poor, and for distributing their funds ; but, that in

all cases, *each delegate shall alone have the right to distribute the funds of the Society to which he belongs.* Your Committee would recommend, that these various boards should meet as often as once a fortnight for the purpose of conferring together upon the cases which occur, and of interchanging knowledge and experience; and also, that a record be kept of the names, characters and wants of all applicants, and of the kind and amount of assistance each has received. When these boards are properly organized and have been in operation for any length of time, the names of all persons requiring assistance in the different districts will probably be known, and then each delegate can select such individuals as he prefers to visit and assist, and it can be understood that they are under his sole and special charge. Thus every poor man will know to whom he is to look for assistance, and each delegate will have time and opportunity to ascertain his real character and wants, and, by the influence of a moral and uniform treatment, produce a wholesome change upon his habits and circumstances.

Your Committee also recommend that all the different boards, thus organized, should hold a general meeting at certain stated times, at which the doings of the whole shall be exposed, and the light and experience of the various committees be spread out for the benefit and future guidance of all those engaged in the important work of charity.

It is also recommended, that all cases of gross imposture shall be reported to the Office of the Visitors of the Poor, and the names of the parties be placed upon the record book in that office.

Your Committee beg it to be understood, that the arrangement above proposed is not to apply to those poor persons who are assisted in a private way, and whose names, from motives of delicacy, it is desirable to conceal.

Your Committee are sanguine that many advantages would result from the adoption of the method of proceeding proposed by them. Fraud, which is now so prevalent, as in the opinion of some to comprehend one half the cases, would, in a great degree, be checked. So soon as an undeserving individual was found out by the committee in any one district, his name would be immediately reported to, and known by, every other Society in the city, for each Society would have a delegate in that district; and it would be very difficult, if not impossible, for such a person to deceive any longer. But under the present system, it is a very common thing for an applicant for charity to go on to deceive and impose upon the committees of several Societies, long after he has been found out by the one to whom he first applied. Those cases also which, though deserving, receive more assistance, from the different Societies together, than is judicious or useful, would be ascertained by the district committees, who by taking from their superfluity would have it in their power to give more justly and liberally to that other and smaller class of cases which receives less than it deserves. The former would thus be persuaded to exercise habits of greater economy, and would soon find that though the charity they received was somewhat less in amount than they were accustomed to, it afforded them quite as much relief as before, whilst the latter

would be able to thank God that modesty and worth did not go unrewarded.

By this arrangement there would also be a large number of persons visiting constantly every poor family, fully acquainted with its wants, well known and easily accessible upon all occasions. Poor families would look up to them not only as almoners, but as advisers in their family concerns. A great moral influence over the poor would thus be obtained, and Benevolent Societies, besides relieving their every day wants, would improve their character and future condition, — an object of far greater importance.

The district committees would be able to ascertain whether parents, among their poor, attended church, and whether children were sent regularly to Sunday school; the vast importance of which, in respect to their habits and morals at the present time and in this community, must be apparent to every reflecting mind. These committees would also, perhaps, be able to effect something by which those who are well employed during the summer, might be induced to lay by a small amount of their earnings for the supply of their wants in the winter.

A great advantage to the poor in the proposed measures would be the certainty and quickness with which relief, when needed, would be afforded. The public almoners now, sometimes, find no inconsiderable difficulty in giving seasonable assistance in cases of emergency from not knowing where to go to procure it, and they frequently spend a whole day in going about from place to place to find some of the officers of a particular Society whose province it is to act in the case. Nothing of this kind could occur under the proposed arrangement;

the relief would be certain, and much anxiety, which the poor feel upon this point, would be avoided. If in any instance the funds of one Society were deficient, or could not be appropriated to the particular case, ample assistance might be obtained, at once, from others; and there would never be any necessity for applying to private individuals, as is now often done.

The practice in which the poor, and especially the worthless and vicious poor, too much indulge, of removing from a part of the city where their character and wants are well known, to another part where they are wholly unknown, would be checked and the evils resulting from it entirely remedied by this new plan; for the Committee of the district in which they are found would know at once that they were strangers, and would immediately set about inquiring from whence they came. Their characters would thus be ascertained from the committee of their own district, and they would soon find that they had gained nothing by the removal.

The Dispensary Physicians would, doubtless, most cheerfully coöperate with the several district committees in imparting any information they might possess relative to the habits, vices and diseases of the poor under their care. This information is very desirable and has heretofore been of much use to standing committees, as it is very often the only information they can rely upon in making up their minds as to the merits and necessities of particular classes of cases.

There would be, also, in every district, a Minister at Large, whose peculiar province it would be to inquire into and minister to the *spiritual* wants of the poor. The cases in which a minister may effect an incalcula-

ble amount of good among the poor, are of constant occurrence. The district committees could, at once, direct him to those in most need of his assistance, and he would be able to visit them often and devote all the energies of his mind to their moral comfort and improvement.

It is very questionable whether the distribution of charity by a Minister at Large is altogether wise or proper, as the poor will naturally draw his attention to the relief of their temporal necessities, and he will have but little opportunity to interest them upon that topic which ought to engross the whole time of his visit. When the mind is occupied with the wants of the body, there is but little hope that much time will be given to the greater wants of the soul. It is understood that the Ministers at Large feel sensibly the evils of this state of things, and are very desirous of relieving themselves of the burden of distributing alms. Let then our ministers look solely after the moral and religious character of the poor, and when they can perceive that any under their charge are anxious to exert their bodily energies to the utmost; to improve their own character and that of their children and to become all which Christianity and society require, let them inform the almoners of charity of their deserts, and their recommendation would be sure to procure ample assistance.

According to the plan which your Committee have now presented, the city would be divided into twelve or more districts for the distribution of charity. In each district there would be an agent from each of the Benevolent Societies in the city.

There would thus be about twenty persons in each

twelve districts, or two hundred and forty persons in the city who would be constantly looking after the poor, and who by this union of effort, directed by uniform rules of proceeding, would, in the opinion of your Committee, afford relief and detect impositions more certainly and speedily than can possibly be done under the present system.

In all events, your Committee can perceive no other arrangement which could be adopted at the present time, likely to produce desirable results without interfering with the privileges and prejudices of the various Benevolent Societies already established in the city; they therefore recommend it to the consideration and favorable action of this meeting.

F. T. GRAY,	}	COMMITTEE.
H. B. ROGERS,		
D. D. ROSSETER,		
ARTEMAS SIMONDS,		
M. FRANCIS,		
E. F. GURNEY,		
S. W. EUSTIS,		





It will be observed that a long time has elapsed since your Committee were directed to print the foregoing Report. The delay has arisen from an opinion expressed by some that the plan proposed, however excellent in itself, would hardly be practicable at present. Having called another meeting of the delegates of the various Societies, and learned that it was the general wish to have the report laid before your several associations, they have proceeded to the discharge of the duty assigned them.

In order however to meet any objections there may be at the present time to the plan of organization and action above proposed, and to afford grounds for deciding upon other measures that have been recommended for your adoption, they beg leave to subjoin another plan, embraced in the following Resolutions: —

*Resolved*, That the various Societies in our city employed in relieving the poor, whether by alms, employment, or otherwise, continue to send two delegates to a regular and general meeting to be held at such time and place as they shall direct.

*Resolved*, That the delegates organize themselves in such way as they shall deem best calculated to secure the ends embraced in the foregoing report.

*Resolved*, That each Society authorize its Secretary or

delegates to make such reports of its proceedings as the general meeting shall deem it expedient or necessary to ask for.

It is hoped that the several Societies will take the earliest opportunity of laying the Report before their members, and of procuring action upon either of the plans that shall meet their approbation.

Boston, May 3, 1834.

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THE

FIRST ANNUAL REPORT

OF THE

ASSOCIATION OF DELEGATES

FROM THE

BENEVOLENT SOCIETIES

OF BOSTON.—

READ AND ACCEPTED OCTOBER 13, 1835.

TO WHICH IS ADDED

THE CONSTITUTION OF THE ASSOCIATION.



BOSTON,  
I. R. BUTTS, NO. 2, SCHOOL STREET.  
1835.

The Notes given with this Report were not read to the Association. It is hoped, however, that they will not be thought an unsuitable appendage.

## REPORT.

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THE committee appointed by the Association of Delegates from the Benevolent Societies of Boston, to report upon the doings, objects and principles of the Association, would respectfully state ;—that in a recurrence to the past year, — the first of its operations, — the Association has cause for very grateful acknowledgments to God, in view of the success with which its plans and efforts have been crowned. Twenty-six Societies are represented in the Association. Of these, however, two are for the support of infant schools, and two are especially for the employment of the female poor. Of the remaining twenty-two, whose objects are the collection and distribution of alms, twenty have made reports to the Association, of the names and residences of the poor whom they have visited and assisted, and generally of the kind and amount of the assistance given, and of the character and claims of those whom they have visited. In a book prepared for the purpose, these names are all entered in an alphabetical order, so that reference may in a moment be had to any name ; and in connexion with each name, it may be seen at a glance by what societies any individual, or family, was assisted from October of the last year, till nearly the

present time ; and, what are the judgments which were formed by the visiters of those who were thus brought under their notice or care. It is indeed much to be regretted, that while we have had full and satisfactory monthly reports from some of the societies, the returns from others have been irregular and defective. This is an error which we trust will not be carried into the future. Great regularity and correctness are required in the monthly reports of the delegates, if we would as fully as we may accomplish the purposes of our Association. Our monthly meetings were, however, well attended during the time of the active operations of the Societies, and the most perfect harmony of views and feelings was maintained in them. Much valuable information was given in the monthly reports, and much was imparted in the discussions which grew out of them. The right, indeed, is not recognised by us, of any interference with the objects, or modes of operation, of either of the societies represented in the Association. Each society is as free, and as independent now, as it was before this Association was formed. In a report of our doings, or objects, we have, therefore, nothing to say of the action of individual societies. It is proper, however, to give the information, that we learn from the monthly reports which have been rendered, that from October, 1834, to April, 1835, eleven hundred and thirty-two families, or individuals and families, were assisted by twenty of our benevolent societies. And of those thus assisted, it will be interesting to know, that

765	were assisted but	once ;
238	“ “ “	twice ;
64	“ “ “	three times ;
22	“ “ “	four times ;

14	"	"	"	five times ;
11	"	"	"	six times ;
9	"	"	"	seven times ;
2	"	"	"	eight times ;
3	"	"	"	ten times ;
2	"	"	"	eleven times ;
2	"	"	"	twelve times.

In view of the cases of illness which will be remembered, and of extreme destitution, a more favorable result than this it is believed could hardly have been anticipated. We think we have here the most satisfactory evidence, that, as an Association, we have not labored in vain. In view of the large number of our monthly reports, — for though not complete, the number of them was yet large, — your committee were surprised to find that only sixty-four were assisted three times, and only sixty-five more than three times. We believe also that nearly all those who were most frequently aided, were of a class to require little, if any, short of the aid which they received. Had it not been, however, for the influence of this Association, — or, in other words, had the Societies in this connexion acted through the last winter, as they acted in former winters, without any knowledge of each other's operations, we believe, that, by a comparison of the records of the twenty Societies which have reported to us, a very different result might have been shown. The table we have given is as accurate as we have been able to make it. It speaks for itself, and scarcely needs our comments.

The objects for which this Association was formed are, we think, of commanding interest ; and if the principles shall be carried out by which we look for the attainment



of these objects, it is quite certain that much evil will be remedied, and much positive good secured. Of these objects and principles, much has been said in our monthly meetings. Our discussions of them have, however, been very general. Your committee, therefore, propose in this Report concisely, but distinctly, to bring them before the Association. In thus bringing them together as an exposition of our plan, we hope at once to give permanence to the harmony of our meetings, and still greater efficiency to the future operations of our Societies.

The objects, then, of our Association, — what are they? Speaking of them in very general language, we may say, they are, first, *the remedy and prevention of the abuses of alms*; and, secondly, *the most effectual relief of the suffering poor*. These expressions, however, convey but vague conceptions of our objects. The question arises, what are the abuses of alms which we would prevent, or remedy? On this question we must be definite; and with as little circumlocution as may be, we will attempt to answer it.

Allow us, however, first to observe, that the proper objects and principles of Christian alms-giving are among the great topics which are now engaging the attention of some of the best minds in Europe, and in our own country. A few years only have passed, since the great questions respecting the poor were, what provision must of necessity be made for them in view of their increasing numbers, and the consequent *expense* to be incurred for them? And, how are they most *cheaply* to be fed, and clothed, and saved from that desperation of want, under which lawlessness, and outbreaks, and depredations, and all the forms of violence are to be apprehended? And the primary resorts for the resolution of these questions were,

first, as far as philanthropists were concerned with them, the establishment of institutions for feeding the hungry, and clothing the naked, at the smallest possible cost ; and where elementary provisions of this kind were found inadequate, legislative aid was demanded in the form of new Poor Laws, or the modification and new adaptation of old ones. We do not indeed mean to state, or to imply, that in the times to which we refer, there was not much very active, and very wise alms-giving. But we do mean to say, that alms-giving was even generally under a very unwise direction ; that the true principles of Christian alms-giving were not understood, as they are now understood ; that incidental and great evils had sprung up under this injudicious course of action, and were growing, and continually becoming more aggravated, which were extensively and deeply felt, but of which the true causes were not extensively or strongly perceived. Let any one read the Reports of the various institutions of Europe for a gratuitous supply of the wants of the poor, and the Reports of the British Commissioners upon the administration and operation of the Poor Laws, and in the evidence he will there every where find of the constant demand for the increase of these provisions, in proportion to the supply that was obtained of them, he will be amazed that the errors of these systems were not sooner detected, and that remedial and preventive measures were not sooner adopted in regard to them. A new era, we trust, has begun in the work of christian philanthropy. The convictions are now deep and strong in many minds, and are extending, that no great and permanent improvement of outward condition is to be looked for, but through an improvement of character ; that the best resources for improving the condition

of the poor are *within themselves* ; that they often need enlightenment respecting these resources more than alms ; and that alms may even be a means of perpetuating poverty. It is under the influence of these convictions, that we have formed our Association. The Societies represented by this delegation are indeed alms-giving Societies ; and in this view of them, their great object is, the relief and comfort of the suffering poor. And this also is an object of our Association. We would that there should be no unnecessary suffering in one poor family, or of one poor individual among us. But we would rescue our Benevolent Societies from the imputation of ministering to an increase of poverty. We would do all that may be done for security against the dangers of such a ministration. We would give to the action of these Societies the character of the highest and most unexceptionable form of alms-giving. We return then to the inquiry, what are the abuses of alms-giving which most imperatively call for remedy and prevention ?

To this inquiry we answer, that the abuses of alms-giving are to be sought in its ministrations to vice. *Charity, or alms-giving is abused, whenever it ministers in any way to a neglect of forethought and providence, to idleness, to pride or vanity, or to luxurious or intemperate appetites ; when it encroaches in any degree upon the feeling of a healthy self-respect, or a regard to character ; when it in any degree lessens in the receiver the feeling that it is disgraceful to depend upon alms-giving, as long as a capacity of self-support is retained.* It would be easy to enumerate specific abuses both of public and private charities. We have all met with but too many of them, even in the little circles in which we have moved, as dispensers of the alms which have been entrusted to

us. We know individuals and heads of families, capable of labor, who will not themselves toil while they can live upon the toils of others. They are indisposed to any effort which they can avoid. They had rather beg than work; and as far as they can, they live, if not by beggary, upon alms. There are those, too, who might live in great comfort upon their earnings, if they were disposed to live within the compass of their earnings. In other words, they might live in great comfort upon their earnings, if they would deny themselves what they cannot afford, and were willing to appear to be simply what they are. But they are more desirous to appear, than to be, what they are not. They would not only find their condition to be a very comfortable one, but they would revolt from the thought of dependence upon alms, if they felt a proper self-respect, and were under the guidance of a higher principle of right, and honor, and duty. To give alms to such as these, we say, is an abuse of alms-giving. They need rather a ministration to their self-respect, and sense of duty. And there are those, — and they are not few, — who, in cases of occasional, and even considerable failures of employment, might pass through those seasons wholly without the aid of alms, would they, while they have employment, but look to the seasons when employment will probably fail them, and appropriate for those seasons what might well be spared from their earnings. And would not alms-giving here be at least a ministration to thriftlessness? We need not say also how many there are, who, would they but wholly relinquish the use of ardent spirits, would never require the aid of alms for their comfortable subsistence. Nay, it may be that they are in no small degree induced to continue in their intemperance, and wastefulness, by their knowledge of the fact, that,

when pressed by want, they can avail themselves of alms. It is with no pleasure, — it is even with great pain that we thus speak of many who apply for alms, and receive, and abuse them. It is, however, not to be concealed, — it is well known, — that injudicious alms-giving, has not only relaxed the main spring of industry in many a mind, it has not only acted as a bounty upon idleness, upon intemperance, and upon willing and unnecessary dependence, but it has even led to, and encouraged the grossest deceptions, imposture and recklessness. We should pause upon these facts, and inquire what are our duties in view of them? Let it be known that funds are provided for the various objects of human necessity, and these funds will be applied for; and supply in this case will indefinitely increase demand. It would be very unreasonable to look for any different result. If no necessity shall be felt in the Spring, Summer, and Autumn, of provision for Winter, on what ground are we to expect that such provision will be made? We shall in vain teach economy in words, where the necessity of it is superseded by the free supply of those wants, which the individual could himself have supplied merely by an economical use of his own resources. Nor have parents and adults only thus been injured, perverted, and brought to indolence, thriftlessness and debasement. Children are to a very great extent made beggars, through the facilities and excitements which are given to beggary. We say, therefore, that to give to one who begs, because he had rather beg than work; or, to give to one who is not too proud to beg, and yet is too proud to live, and to appear as he must, if he lives upon his own earnings; or to give to those who would be entirely able to support themselves, if they would but look to the future, and economise in

preparation for it; or to give to the intemperate, who, simply by abjuring the use of ardent spirits, might be independent of all eleemosynary aid; or in any way to supersede the necessity of industry, of forethought, and of proper self-restraint and self-denial, is at once to do wrong, and to encourage the receivers of our alms to wrong doing; it is to patronise pauperism, and it may even be, great vice. Alms-giving is one of the highest, and in the records of our religion, one of the most frequently and impressively inculcated, of our duties as Christians. We would, therefore, by every proper means increase, and would on no consideration do any thing to lessen, our sense of its obligation. But we would also feel our responsibility, as well in regard to the evils which may be incidental to it, as to the good which may be done by it. We must not, therefore, shrink from the fullest view which can be obtained of these evils. We know that it has been abused by many to whom it has been extended. And has it never been abused by ourselves, through the very injudiciousness with which we have exercised it? In speaking of its abuses, it is therefore to be remembered, that the whole blame of them falls not upon the poor. God forbid that we should be unjust to any one, and we are ready to say, especially to one who is poor. But we believe that a clear perception, and a faithful avoidance of the evils, of an injudicious bestowment of alms, is essential to Christian alms-giving. Rightly to understand uses in any case, we must also understand what are tendencies, and liabilities to abuses in it. We are not unnecessarily to do evil by the means by which we may, and should do good.

The great danger of systematic and established provisions for the relief of the poor, whether in the form of Poor

Laws, or of Charitable Foundations, or Societies, is in their tendency to deprave the poor, and thus indefinitely to extend and to perpetuate poverty. The history of such establishments is full of solemn admonition of these dangers. Nor is it even their worst tendency, that they may supersede the necessity, on the part of the poor, of the exertions they might make for their own relief. As far as this result has been produced, a preparation has been made for the reign and triumph of every base propensity in the soul, till in their progress of corruption, they have extended moral death to the best affections of our nature. This is strong language, but there is no exaggeration in it. Where such establishments have long existed, — for example, in England, — these dangers have to a fearful extent become realities. The history of the Poor Laws, and of the charitable foundations of England, furnishes abundant records of the dreadful abuses which have thus been made of charity, or alms. Nor have even its private Benevolent Societies escaped reprehension. Let us avail ourselves of this experience for our own instruction.

The published Reports of England upon poverty and the poor enable us to understand these subjects, as we could not otherwise have understood them. In those Reports, we have details upon these subjects to the extent of huge folios. And what are the lessons which they teach? We answer, that even under the wisest administration which could be obtained of associated and public charities, they have from the beginning, and constantly, operated upon very many as lures for support by charity, or alms, rather than by labor. They expose an inherent and very strong tendency in these charities, to all the evils which have resulted from them. As we read of these results, we are indeed almost constrained to say,

"how could it have been otherwise? Where there is little or no sense of character, or sense of shame, to deter from willing dependence, the temptations to it need not be great. Human wants are divine provisions for human exertions; and where ability is possessed, and opportunity is had, for the exertions by which self-support may be obtained, it is God's will that man should provide for his own subsistence. Yet many are, and ever have been, disposed to live with as little labor and self-denial as possible. Many are industrious, economical, careful for the future, only as they are compelled to be so by the absolute necessity of their conditions. They are always ready to avail themselves of any circumstances, by which they may live upon easier terms than of daily forethought, care and toil. We say not this in reproach. We do but state facts; and facts, for the evil of which the rich have as much cause to blame themselves, as to blame the poor. Nay, as far as the poor are concerned, there are often great extenuations. There is often far more of weakness, and of inefficiency of character, than of vice, in those who are thus disposed to live upon others. Still the fact stands out in bold relief, and for solemn admonition, that established provisions for the relief of the poor have never failed to obtain claimants, to any extent to which such provisions have been made. And not only so. The relief thus given has been received, not as alms, but as the proportion due to the receiver from a recognised common stock. As yet we see these results but to a comparatively small extent in our own country. The facilities for employment and support every where among us are so many and great, and our population is as yet so little crowded, compared with that of Europe, that demand in these cases may be resisted here, as it cannot be there.



But we have experience enough of these results to make us quite sure that they are not fictions. It is to be considered also, in this connection, that every addition to the number so supported, exerts some influence in breaking down the sense of shame in regard to this kind of support, in those who are in the same, or in a similar outward condition. Thus circle has gradually been added to circle; and the whirling eddy has extended, till it has engulfed multitudes who once thought themselves, and were thought, even far from its brink. "I am every week astonished," says an overseer of one of the parishes in England, "by seeing persons come for relief, whom I never thought would have come. Among them are respectable mechanics, whose work and means are tolerably good. The greater number of out-door paupers are worthless people. But still the number of decent people, who ought to make provision for themselves, and who come, is very great and increasing. Indeed, the malady of pauperism has not only got among respectable mechanics. We find even persons who may be considered as the middle classes, such as petty masters, who have never before been seen making applications to parish officers, now applying. My opinion is, that they apply in consequence of witnessing the ease with which others, who might have provided for themselves, obtain relief."\* Here, also, is the great secret of the pauperism of very many among ourselves. They might have provided for their own necessities. But they have seen that others obtain relief under their wants simply by asking for it, and thus they also have been led to ask for it. "I know that you have assisted those who require aid less than I do, and there-

\* Report of Commissioners upon the Poor Laws, p. 45.

fore I ought to be assisted," is language which has probably often been addressed to each one of us. And if we proceed one step further, and take into account the peculiar pressure for aid, which always has been, and always will be incidental to seasons of scarcity, and to those fluctuations of commercial and manufacturing interest by which many for a time are thrown out of employment, and the wages of labor are reduced to those who may still be employed, while the price of food may even be considerably enhanced, the whole mystery of the danger of permanent provisions for the relief of want, and of all other than purely moral provisions for these exigencies, will be dispelled. It is in these emergencies that the greatest accessions are made to the number of recognised, and permanent dependents upon poor laws, and upon charitable societies. The difficulties, it may be the actual sufferings of the poor, but independent laborer, are then often very great. A strong sense of character, it may be a strong sense of duty is then required, for the maintenance of his independence. It may ever be his duty to receive temporary assistance, because he may not be able to live without it. But even in this case, are not the principles to be respected, and most seriously regarded, by which he would even to the last maintain his independence? And are they respected, or regarded as they should be, when he is brought under provisions for aid, in receiving which he is classed with recognised paupers? Are they respected, when, under the weakness of a temporary necessity, he is aided, not from private sympathy which might stir his heart, and call forth all his energies, but from funds dispensed by others than their owners, and in receiving which he is made to feel himself a pauper? Many thousands, we believe, have thus been brought to pauperism,

who, respected and aided as they should have been, might have obviated the temporary difficulties of their conditions by their own exertions, have gained strength to principle and character from these very difficulties, and ultimately have stood higher in the world through the very circumstances, which, thus rudely interfered with, have brought them to degradation and ruin.\*

\* Words are things; and in treating of great interests, no small importance should be attached to a right use of words. We would, therefore, be distinctly understood in our use of the terms, *the poor*, and *paupers*; *poverty* and *pauperism*.

By the *poor*, then, we mean those who depend upon charity or alms, for the means of subsistence. Every one who is thus dependent is for the time poor; and no one, in the strict sense of the word, is poor, who is not thus dependent. We may even bring individuals to a willingness to receive alms, who otherwise would shrink from them, by classing them among the poor. Yet every poor person is not to be accounted, or called, a *pauper*, for the very simple reason, that the term pauper is now, by common consent, used to designate the abject, degraded, debased among the poor. The term *pauperism*, also, is referable only to the poverty which is accompanied with abjectness and debasement. These distinctions are to a considerable extent maintained in recent English publications respecting poverty and the poor, and we earnestly wish that they might universally be adopted. The maintenance of these distinctions is required by that justice which we owe to the poor. Nor is it less required for right views of the means of remedying, and of preventing pauperism. Great injustice is sometimes done to those who are simply poor, — poor by the act of God, and virtuous in their poverty, by confounding their poverty with pauperism, and by ranking them with paupers. Yet surely no great observation is required to convince any fair mind, that poverty does not necessarily, or always, imply debasement. On the contrary, every grace and excellence of character may accompany poverty. Every grace and excellence of the soul is within the attainment of the poor, and the poorest. Even the Great Lord and Master of Christians was poor. He had no home. He was sometimes sustained by alms. And so have been multitudes who have entered with him into his glory. The poor, therefore, may be worthy of all the

We have thus borrowed a lesson from England. Let us look for one also in Scotland.

In his examination before "the Select Committee on the State of the Poor in Ireland," Dr. Chalmers said, that the total number of parishes in Scotland is between nine and ten hundred. Public assessments for the poor have been introduced into one hundred and fifty-two of these

respect which we can pay to them. By treating them with the respect which Christianity demands for them, and to which they have a fair claim, we may do much to save them from falling into pauperism. Nor should we fail highly to respect every one, who is faithful to all his means and opportunities of avoiding even poverty, or any dependence upon alms.—We feel bound indeed to say, that much of the guilt which we associate with pauperism, and with the pauper, belongs quite as much to others than the pauper, as to himself. The causes of pauperism are, indeed, to a small extent within the control of the pauper. But they are within the control of the intelligent and affluent around him. Let us not even attempt, therefore, to throw off the burden of our own responsibility for this guilt. Both as an Association, and in our private capacity, we should adopt such precautions as we may, that our alms shall not minister to pauperism. But it should not be forgotten, that there are other ways of ministering to it than by alms. Nay, the misdirection of alms has not done a hundredth part so much to produce, and to perpetuate pauperism, and to extend to it its most dreadful forms of debasement, as has been done by *the moral neglect of the poor*, and especially of the children of the poor. Add to this the excitements and encouragements to idleness, to waste and recklessness, which are found in the bar-rooms and grog-shops, in which the poor are first seduced to intemperance, and then carried as fast as vitiated appetites, with all the accompaniments of the most vitiated society, can carry them to pauperism, and the secret of their degradation and misery is explained. And where lies responsibility for the moral neglect of the poor? Where lies accountability for the facilities and encouragements to intemperance, by which the poor of our cities, of the country, and of Christendom, are everywhere surrounded?

parishes; the principle of assessment having first been applied in those parts which are contiguous to England. In the unassessed parishes, the chief fund for the relief of the poor is derived from collections at the church door. There are occasionally other funds, however, as interest upon small sums of money left to the Kirk Sessions. In the great majority of these parishes, the administration of the funds thus obtained for the poor may be said to lie solely with the ministers and elders. From a comparison of nine parishes which are under the operation of poor laws, and containing twenty-four thousand seven hundred and forty-three souls, with nine in which no compulsory provisions are made for the support or relief of the poor, and containing twenty-four thousand two hundred and forty-two souls, it appears that the ascertained public expenditures for the poor in the last named class, — that is, of unassessed parishes, was £464, 14s. 1d.; and in the first named, or the assessed parishes, £4920, 10s. 6d. In other words, the population of these assessed parishes was only five hundred and one more than that of the unassessed; and the difference of public cost for the poor in the assessed was £4455, 16s. 4d. more than in the unassessed parishes. The question arises, and was proposed to Dr. Chalmers, "how is this great difference to be accounted for?" His reply was, "there is no other circumstance I can assign for it, than the mere existence in one set of parishes, and the non-existence in the other, of a compulsory provision." He adds, "the relative affections seem to be in much more powerful exercise in the unassessed, than in the assessed parishes; as also the kindness of neighbors to each other, and the spontaneous generosity of the rich to the poor. There is a great deal of relief going on in the unassessed parishes; perhaps as much in point of

*materiel*, as in the assessed ; though not so much needed, from the unbroken habits of economy and industry among the people. Besides, the *morale* which accompanies the voluntary mode of relief tends to sweeten and cement the parochial charity in the unassessed parishes. The excellence of our system, compared with that of England, is altogether of a negative kind. Our parochial charity, from the extreme moderation of its allowances, does not seduce our people from a due dependence upon themselves, or to a neglect of their relative obligations. (It is not the relief administered by our Kirk Sessions which keeps them comfortable. This is mainly owing to the operation of those principles, which nature has instituted for the prevention and alleviation of poverty. I look upon a compulsory provision as that which acts with a disturbing force upon certain principles and feelings, which, if left to their own undisturbed exercise, would do more for the prevention and alleviation of poverty, than can be done by any legal and artificial system whatever. I may mention that there is not a more familiar spectacle in our cottages, than the *grandfather harbored for life by his married children, and remaining with them for years, the honored inmate of the family.* In fact, I have no recollection of a single instance, — and I am sure it would have been branded as the most monstrous and unnatural of all things, — of the desertion of parents by their children.”\*

\* Minutes of Evidence before the Select Committee on the State of the Poor in Ireland. First Report. pp. 282 — 288. Dr. Chalmers also says, “ Generally speaking, the people of my parish, save in a few instances, were in a remarkably good economical condition, arising in the first place from their own industry and economy ; in the second place, from the affections of relatives, which went far to supersede any ulterior resource ; but in the third place, there was never

We turn again for a moment to England, and to the operation of poor laws. And we are told that the language has actually been addressed to an Overseer, "why should I take care of my aged and sick parents, when the parish is bound to take care of them? Or, why should I excuse the parish, which is bound to pay for what is done for them?" This is one of the results of a system, under which children have been paid by parishes for the charge of their sick parents, and sisters for the charge of sick brothers. Husbands have also threatened to abandon

wanting to the full amount of the existing necessity a third resource, in the mutual kindness of neighbors; insomuch that I hold the fourth and last resource, or the kindness of the rich to the poor, to be the least important of them all. On the strength of these four principles, matters went on quite rightly and prosperously in the parish."

To the testimony of Dr. Chalmers respecting Scotland, may be added that of Bicheno,—a very competent witness,—respecting Ireland. To the same Committee to which Dr. Chalmers gave his evidence, Mr. Bicheno said, "the most remarkable feature to be observed in Ireland, is, the charitable disposition of the poor among themselves. I made it my business to stop persons who appeared to be beggars, to ask them how they obtained their living; and I found many of them going from cabin to cabin, sleeping in any place which they chose to select; and it seemed to me as if every house was open to a poor beggar. If he was in want, he had only to enter a cabin, and relief was afforded him from the potato. The potato appeared to me to be almost a common food. As long as it lasts, it is for the benefit of any man that wants it. I have no doubt that parental feelings are much more alive in Ireland, than they are in England. I do not believe that in all Ireland there are as many instances to be found of desertion of children by parents, as in many single parishes in England. And the children appeared to me to feel the obligation of supporting their parents much more than is found in the same relation of life in England; and they feel it to be an obligation from which they can never be released. In my opinion, a compulsory assessment would diminish the charitable dispo-

their wives, and children their parents, unless more money should be allowed to them. Nay, parents have not only forsaken their sick children, but have sold them for profligacy, and have lived without a sense of guilt upon the rewards of their iniquity. "The evil of the *amount* of parish poor rates," or of this tax as a burden upon its payers, it is said, "sinks into insignificance when compared with the dreadful effects which the system produces

sitions both of the rich and the poor. The rich would immediately send the poor to be relieved at the parish table; the poor would excuse themselves from charity, because there would be an established provision; and you would by this means break up what is of vital importance to a good state of society, the virtuous exercise of the social feelings. — p. 380.

So important is the subject of the operation of Poor Laws, that I hope I shall be justified by this circumstance in so far lengthening this note, as to subjoin a few remarks of Mr. Senior, a distinguished political economist, and one of the Commissioners of the King of England for revising and reporting upon the Poor Laws of that country. In a Letter to Lord Howick on a Legal Provision for the Irish Poor, he says, "the evidence taken before the Committee of 1830, is unanimous as to the strength among the Irish of filial affection, and mutual benevolence. But very different is the experience of England. Among the lower orders, and in those districts in which the Poor Laws are in full operation, filial affection and charity, at least that filial affection which urges the exertions of industry, and sweetens the sacrifices of frugality in behalf of parents, that charity which gives a charm to abstinence by the prospect of helping a distressed neighbor, seem almost extinguished. Every one who has lived in a country parish in the south and southeastern counties, knows that the support of the old by the young and strong is not the rule, but the exception. And to what is this lamentable difference to be attributed, but to the existence of a compulsory provision? I object, therefore, to making in Ireland any further compulsory provision for the aged, than that afforded by Dispensaries, Hospitals, and similar institutions for the supply of medical treatment and assistance." — pp. 15, 16.



upon the morals and happiness of the poor. It is as difficult to convey to the mind of the reader a true and faithful impression of the intensity, and malignity of the evil, in this view of it, as it is by any description, however vivid, to give an adequate idea of the horrors of a shipwreck, or a pestilence. A person must converse with paupers, — must enter work-houses and examine the inmates, — must attend at the parish pay-table, before he can form a just conception of the moral debasement which is the offspring of the present system. He must hear the pauper threaten to abandon an aged and bed-ridden mother, to turn her out of his house, and to lay her at the Overseer's door, unless he is paid for giving her a shelter; he must hear parents threaten to follow the same course with regard to their sick children; and when he finds that he can scarcely step into a town or parish in any county, without meeting with some instance or other of this character, he will no longer consider the pecuniary pressure upon the rate-payer as the first in the class of evils, which the poor laws have entailed upon the community.”\*

And once more, says another witness, “Two laborers were reported to me as extremely industrious men. They maintained large families, and had neither of them ever applied for relief. I thought it advisable that they should receive some mark of public approbation, and we gave them £1 each from the parish. Very shortly they both became applicants for relief, and have continued so ever since. I can decidedly state as the result of my experience, that when once a family has received relief, it is to be expect-

\* Report from his Majesty's Commissioners upon the Poor Laws. 1834, pp. 96, 97.

ed that their descendants for generations will receive it also. I remember that about two years ago, a father and mother, and two young children, were very ill, and reduced to great distress. They were obliged to sell all their little furniture for their subsistence. They were settled with us; and as we heard of their extreme distress, went to offer them relief. They, however, strenuously refused the aid. I reported this to the church warden, who determined to accompany me; and together we again pressed upon the family the *necessity* of receiving relief. But still they refused, and we could not persuade them to accept our offer. We felt so much interested in the case, however, that we sent them four shillings in a parcel with a letter, desiring them to apply for more if they continued ill. This they did. And from that time I do not believe they have been three weeks off our books, although there has been little or no ill health in the family. Thus we effectually spoiled the habits acquired by their previous industry. And I have no hesitation in saying, that in nine cases out of ten, such is the constant effect of having tasted parish bounty. This applies as much to the young as to the middle aged, and as much to the middle aged as to the old. I state it confidently, as the result of my experience, that if once a young lad gets a pair of shoes given him by the parish, he never afterwards lays by sufficient to buy a pair. So it is also with parents. The disease of pauperism is hereditary. When once a family has applied to the parish for relief, they are pressed down forever.”\*

\* Report from his Majesty's Commissioners upon the Poor Laws. 1834, pp. 93, 94.

“There appear to be some errors so naturally plausible, that nothing but experience can detect them.— Such is the scheme of supplying by Act of Parliament the absence of charity on the part

Is it asked, what has all this to do with the action of Benevolent Societies? We answer, much; for the opinion is now a prevalent one, that these societies involve the very principles out of which have sprung all the abuses of poor laws. And is there not much truth in this opinion? If these Societies, gathered as far as possible to relieve every form of human want, composed of members zealous to carry out their objects, and watchful of emergencies for the greatest practicable enlargement of their provisions for their beneficiaries, shall yet not only act without concert, and with little or no knowledge of each others' procedures, but it may be with some jealousy of each other, and with not a little of the spirit of rivalry, the inference seems to us inevitable, not only that there must be a great waste, but a great abuse, of the alms which shall be dispensed by them. The difficulty, therefore, or the objection which is here brought before us, is one at which we are bound to look. Let us then not shrink from it. The very object of our association is, more completely than we otherwise could, to understand, and

of the rich, and of industry and forethought on the part of the poor. — The experiment in England has produced a state of things, which, if not immediately remedied, threatens the destruction of society; and of which the remedy becomes every day more dangerous, as the disease becomes more intolerable. Every Parliamentary Report on the Poor is more painful than the previous one. The Commons' Report and Evidence of 1817, present a picture which it seems scarcely possible to make darker. And yet in the Lords' Evidence in 1831, a period of fifteen years, is looked back to by some of the witnesses as one of comparative good management. And the last abstract of the Poor-Rate Returns, presented in March, 1831, shows a general increase of assessment in the previous year of eight per cent; and in two counties, Leicester and Warwick, of twenty-two and twenty per cent."—Mr. Senior's Letter to Lord Howick on a Legal Provision for the Irish Poor. pp. 25 — 28.

to obviate the objections, which are brought against the action of Benevolent Societies. We have associated for the purpose of obtaining a knowledge of each others procedures, of avoiding interference with each others measures and movements, of profiting by each others experience, and of gaining all the light we may as well respecting our dangers, as our duties in the dispensation of alms. Let us then look at these dangers as they are seen by those who are disposed to view them as necessary, and actual consequences. We need not shrink from them, as they well may who have made no such preparations as we have to meet them.

We repeat, then, that the opinion is now a prevalent one, that Benevolent Societies involve the very principles out of which have sprung all the abuses of poor laws. For example, they are formed for the purpose of obtaining funds. They are therefore known, or are supposed by the poor, to possess funds, either for general or specific objects of relief. And these funds are to be appropriated to the relief of those who shall apply for them, and who shall seem to need them. Like poor laws, and other legalized provisions for relief, therefore, they must and will operate as lures to application for relief. And not only so. They invite, it is said, even those who would reluctantly expose their necessities to a private benefactor, to join the multitude who are already recognised as habitually and willingly dependent upon alms; and, thus to become themselves recognised, and willing, and habitual dependents. And yet further. In proportion as the disposition already exists in any thus to be dependent, rather than to labor and to economise, the knowledge of this provision not only supersedes the necessity of forethought and exertion, but to the extent to which the provision shall be made, or shall be supposed to be made, it

is a machinery for perpetuating idleness, waste and dependence. Nay. Let it even be supposed that the funds thus created are very small. Not only, still, will reliance be felt, and calculations be made upon them, but the expectations formed of them, and from them, will not be small. Nor will these funds, in their distribution, call forth gratitude in their receivers. To whom, indeed, shall gratitude for them be directed? They are not the property of those who will bestow them. They will not be considered by their receivers as the alms of those who will immediately bestow them. As far as the immediate givers are concerned, there is therefore a call for gratitude, only as far as dispositions to sympathy and kindness are manifested by the givers. In other words, there is a call for gratitude for these alms, only in the circumstances of them in which, by the sympathies of their distributors, they are made to seem, and to be felt to be, private and personal alms. The cost at which relief is thus imparted, if it shall be at all considered by the receiver, it will be understood comes from the funds of the Society, whose agent is but the instrument of imparting them. And what will this Society be to the receiver? Precisely what a Corporation is in the eye of law, — a living body without a soul. A Charitable Society can be an object of gratitude to those only, with whom gratitude is an habitual and irrepressible sentiment. The common mind at least wants a more distinct, and individual object, to which the sentiment may be directed. We throw out hints only, for we can do no more within the limits necessarily to be prescribed to our Report. We proceed therefore to the principles upon which we desire to act, as the distributors of the alms entrusted to us. And we think that fidelity to these principles will leave little to be objected to in the operations of the Societies represented in this Association.

The principles, then, upon which we profess, and desire to act as distributors of alms, — What are they ?

We answer, that the first principle of our association is founded in an admission, to a great extent, of the very objections thus urged against Benevolent Societies. In stating this principle, we might even use the terms, *the alms of Benevolent Societies are often misapplied, and are abused by many who receive them. Therefore should the agents of these Societies be always aware of the danger of a misapplication of their alms, and do all which they may for security against every abuse of the charity which they dispense.* We have, indeed, no sympathy with the maxim, that every man is to be suspected to be a knave till he shall have proved himself to be honest. Nor would we suspect every one who asks for alms to be an impostor, till he shall have proved himself to be as destitute as he shall seem to be. But neither would we indulge an easy and weak credulity, which shrinks from inquiry into the necessities of an applicant for alms. We would believe of every one who seems honest, that he may be so ; and we would respect honesty wherever we may find it. But that our alms may accomplish the purposes of true and Christian Benevolence, our eyes must be open to their liabilities, and their tendencies to a ministry to evil. We are, however, persuaded that much of this tendency of the alms-giving of Benevolent Societies may fairly be ascribed to the ignorance in which these Societies have acted of each other's operations. It will be perceived in a moment, how favorable is this ignorance to all dispositions in the poor, to avail themselves of alms as substitutes for labor. These Societies, in such circumstances, can know nothing more of deceptions and impositions in the cases which come under their notice, than may be learned from their own agents ; and the greatest deceiver,

or impostor, might be known and discarded by one or two Societies, and yet feel himself strong in the resources he would have in twenty, in which his impositions were unsuspected. Our first principle, then, stated simply with reference to the action of this Association, is, that *every error or mistake in alms-giving, and every misapplication of alms, known to a visiter belonging to any of the Societies here represented, is to be made known to all the visitors.* It is an important object of our monthly meetings to report upon all known cases of the misapplication of alms. The Delegates who form this Association are Visitors of the Poor, and a faithful visitatorial system is maintained by them. The privilege of carrying alms to those who ought to be relieved by them is indeed felt by us to be very great. We know also that there are those among us, than whom none in our community are more deserving, who yet cannot live without alms. And we admit, that if all professed believers in Christianity were alive to a Christian sense of their relations to their fellow-beings, and their social duties as Christians, there would be no call for Poor Laws, or Alms-Houses, or Benevolent Societies. Private intercourse with the poor, and private alms-giving, would then supersede the necessity of these Institutions. But of all artificial forms of alms-giving, we consider Benevolent Societies, united as ours are, and true to the principles of this union, not only as the least exposed to a misapplication of alms; but as far the best enabled most wisely to appropriate them, and at the same time to make them effective of the best moral influences upon their receivers. We would know, and we associate that we may know, and avoid all abuses in this department of charity, that we may most completely carry out in it the charity of the Gospel. Through this principle, we believe that our Association has already been an in-

strument of great good. But from larger experience, and larger knowledge, we look for still more important results of it.

We would state as our second principle, and it is a fundamental one, that *beggary is as far as possible to be broken up, — and especially, beggary by children.*

Law can punish vagrancy and imposture. But it cannot reach the beginnings of these great evils. How then is beggary to be arrested at the stages short of vagrancy and imposture? We have attempted, and we think we have done something for this object. We have done something for it, by carrying the principle which we have stated into our visits to the families we have found disposed to live by beggary. We have availed ourselves of these visits for obtaining a larger knowledge, and a stronger impression, of the causes and evils of beggary; and we have given each other the light of our observations in the cases which have come under our notice. We have also adopted the rule, that, as far as our influence can be extended, *no child that is sent out to beg shall in any case receive alms in the hours in which children who go to school are in the schools of the city.* Parents who so employ their children have to a considerable extent been taught, and they are universally to be taught, not only that they will obtain nothing from us by keeping their children from school, but that it is even a condition on which necessary aid will be dispensed to them, that they shall send their children to school, and faithfully keep them there. We earnestly wish that this rule might be adopted by the families throughout our community.

Another rule, or principle in relation to beggary, is, *that individuals and families that ask for alms, are to be relieved only at their homes, and after a personal examination of each case; and that relief in these cases, when*



*given, is to be, not in money, but in the necessities required in the case.* We cannot, indeed, look for the adoption of this rule by any but visiters of the poor ; and even by them, as a general rule, it may be supposed to admit of exceptions. But we would remark, that the exceptions to it cannot be too few. We feel quite sure, that a faithful regard to it will secure much additional comfort to the virtuous among the poor, and often at a considerably less cost than that which would otherwise be required ; — while it will do much for the correction and prevention of abuses.

In this connexion, also, although comprehended but incidentally in the measures of this Association, may be mentioned the Ticket System of the Office of the Visitors of the Poor. This system belongs particularly to the operations of the Ministry at large. Yet it comes directly and strongly in aid of the objects of this Association, in respect to beggary. It is well known to the Association that Tickets of direction to this office are sold to any who are disposed to have them ; and that one of these Tickets, given to any applicant for alms, and brought by the receiver to our office, is understood to express the wish of the giver of the Ticket, that the bearer of it should be an object of the attention of one of the Ministers at large. To some extent we have availed ourselves of the aid of other Visitors of the Poor, in securing a proper attention to the cases thus referred to us, while we have made it a rule, and have felt it our duty, as far as possible, to visit those thus commended to our notice. We do not, however, intend by this system, and we wish it to be known that we do not intend by it, to transfer care for the Poor from others to ourselves. Every individual who has the means of aiding and comforting those who have need of aid and comfort, is bound by the principles of our common humanity, as well as by those of the Gospel, to

such an extent as he can, to be a personal friend and visiter of some of the poor and suffering of his fellow-beings. There should be connexions of kindness, of sympathy and interest, between every rich family and certain families of the poor. Not only would we not disturb this union where it exists, but we are greatly desirous of extending it. In truth, the rich families and individuals who live without this connexion with the poor, are far greater losers by their neglect of it, than are even the poor. Far closer, also, than it is, should be the connexion between the poor of our Religious Societies, and the congregations with which they worship. The thought is a painful one, how very small and feeble is the sympathy which is felt by the members of these societies with one another! Surely no poor person, who is a regular worshipper with any religious congregation, should be allowed to depend for alms either upon Benevolent Societies, or upon Overseers of the Poor. Without reference to the question of Church-membership, they should be in the charge of individuals, or of families, of the congregations to which they belong; or of officers in these congregations entrusted with the charge of their poor members. It is objected, that the recognition and maintenance of this principle would bring great numbers of the poor into our Religious Societies, with a view to the alms to be obtained through this connexion? And suppose it should? Might not this very circumstance, if wisely availed of, be made an important means of the best Christian improvement, both of the rich and of the poor? Would it not furnish such facilities as cannot otherwise be obtained, for raising and improving character among the poor? And in what higher or worthier service can the prosperous of a Religious Society be employed, than that of a faithful discharge of the Christian Offices to which they would

thus be called for the poor members of their own body ? We believe that few means would be so effectual for the suppression of beggary, the prevention of pauperism, the diminution of public taxation for the poor, and the extension of a Christian spirit through a community, as a faithful care on the part of all Religious Societies of all the poor who may choose regularly to worship with them. We refer even to a care for them, which will induce the poor to join our Religious Societies, that they may be objects of the care of these Societies. Let this care be committed to proper instruments in these Societies, — to those who will take and maintain it with the spirit of men and Christians, and theirs will be among the most effectual of the ministrations of the Church, for the advancement within itself of the objects and spirit of Christianity. When our Tickets are brought to us by those who tell us that they regularly worship with any Religious Society among us, we refer them to the Ministers of those Societies. In all cases, however, in which a stranger shall ask for alms, either at the homes of our citizens, or in the streets, and when an investigation of the case cannot be made by one who shall be so applied to, let one of our Tickets be given instead of money ; and thus let the case be referred to the Ministers at large. A benevolent mind, which shrinks from the thought of a refusal to give, where the seeming claims of the applicant are strong, and yet fears to give least the charity should be abused, must find no small relief in being thus enabled to refer the case to those, who are pledged to an examination of it. We believe that a great check to beggary was given by this system during the last winter. We trust also, that, by the same means, more may be done in this cause in the coming winter. We would, indeed, respect the beggar, however abject may be his condition ; for he is

*a man*, — a child of our own Father, even God, — and our fellow-immortal. We would, therefore, do all that we may for his best good and happiness. But we believe, and must act upon the belief, that it is hardly possible to live by beggary, and to live virtuously. We think it almost certain, that the boy who shall be reared to beggary will be a pauper for life; and that the beggar girl, if not early rescued, will be irretrievably lost. — Were the suppression of beggary, then, and the discovery and application of right principles for its attainment, our only object, very great would be the moral interests of our Association, and great its claims upon each of its members.\*

\* We think it should be regarded as an essential element in the constitution of a Christian Church, that as many as may be of the poor should be gathered into it. The demands of the Gospel in this respect are not met, by making a few of the most inconvenient seats in a Church free to the poor. Nor would they be met, even by an appropriation of ample and convenient space and accommodations for the poor, while no direct measures were taken and maintained to bring the poor into the Churches. A Christian Church should not only be a body of worshippers composed alike of the rich and the poor. It should be an Association of the rich and poor, among other ends, for the specific purpose of cherishing together the sentiment of Christian brotherhood; of receiving the strongest impressions of relative duties; and of learning and feeling, that, amidst all the interferences and crossings, the discordance and conflicts of outward interests, there are yet interests of each and all, — of the highest and the lowest, between which there is not only no interference, but through a supreme regard to which all earthly and opposing interests are to be reconciled, and harmonized. In the view of the Gospel of Christ, there is a greatness, an excellence, as attainable by those in the humblest, as in the highest conditions; a treasure as entirely within the reach of the poorest, as of the richest, and without which the richest in outward possessions may be poorer than the beggar who asks his charity. In other words, in the view of Christianity, all outward good is of no value when compared with virtue; — with the principles of disinterested love, and uncompromising rectitude; — with the spirit of Christ in

Our third principle respects those who are called the able bodied poor. It is, that *the alms which interfere*

those who call themselves believers in Christianity. With this spirit it is the great object of the Gospel to embue each one of its believers. Through its great principles of virtue, duty, and faith, it would bring about in its believers, in all occupations and conditions, a mutual respect of character, a regard to rights, and a sympathy with weaknesses and wants, and with joys and sorrows, which will not only equalize, but raise and advance human happiness in all the departments of society, as no other principles or means can equalize or advance it. The visible Church is one, and one of the most important, of the means which Jesus has instituted to this end. In the multitudes which followed him, to which he addressed himself, and upon all of which indiscriminately he inculcated these great principles, we see what he intended that his Church should be; and in his own peculiar care for those, for whom those who rejected him cared not, we see what should be the care of Christian Ministers, and of Christian Churches, for *the poor*, and for *the lost*. Is it asked, on whom, then, shall devolve the pecuniary support of the ministrations in the Church? We answer, that we have no objection to assessments for the support of public worship, which shall extend to every one in proportion to his ability. It should be felt, and by sincere believers in Christianity it will be felt, to be a great privilege, to contribute to the maintenance of the worship and ordinances of the Gospel. But we are strongly impressed with the duty, on the part of the prosperous, and of those in circumstances of competency, in Churches, — by which we mean congregations which assemble for worship, — to make it an object of especial care, and watchfulness and exertion, to do what they may, in their capacity as Churches, to bring the poor and the poorest, and even the outcasts of the earth into their number; and thus to the preaching, and under the influences of the Gospel. Let the avowed believers in Christianity, as individuals and as Churches, thus feel and carry out their obligations to Christianity and the Poor, and not only will multitudes be saved from falling into pauperism; but the poor of every Church, taken as they should be, in respect to their temporal necessities, into the charge of the Christian Society with which they shall worship, will be doubly blessed in the alms they will receive, — for they will then be the alms of

*with the necessity of industry, forethought, economy and a proper self-denial, are not only encouragements, but causes of pauperism.* We profess to act upon this principle, and we seek the information which will enable us to act upon it. The truth upon this subject is, — and the more faithfully we shall regard it the better it will be both for ourselves and the poor, — that except the feeble, the aged, the maimed and the diseased, the number is comparatively small among us, who, by industry, economy and temperance, could not provide for themselves and their families. We feel bound, however, to say, that among the feeble here referred to, we include a very interesting class of females, principally widows, and who have the charge of two, three, four or five children. Their sole dependence, except that of occasional alms, is either upon their needle, with which they can at best earn a dollar, or a dollar and a half a week; or upon employment for a day, or part of a day, whenever they can get it, in

Christian and fraternal sympathy, interest and respect. — No parish lines are known in our towns and cities. No one of our Churches, therefore, can consider the poor of any section of a city, or town, as peculiarly the poor of its charge. It can recognise none in this connexion, except those who are among its fellow worshippers. The greatest practicable increase of the number of its poor members, to whom it can extend all the charities of the Gospel, should therefore be felt to be one of the highest interests of every Church. Would to God that all our Churches might in this respect be alive, as they have never been, to the spirit and objects of our Religion! We believe that no incense, except that of the aspirations of the soul after an increasing personal assimilation to God, will rise from any temple upon the earth to the Throne of the Eternal Father with equal acceptance, as the incense of a heart, at once feeling itself amidst those of all diversities of outward condition, and glowing with the sentiments of Christian humanity; and thus prepared, as it has the means and opportunity, for a faithful discharge of all the offices of Christian benevolence to its suffering fellow-creatures.

any of the coarse work of a family. Many of these are the widows of men who might have left their wives independent of alms, had they but themselves refrained from the use of ardent spirits. But their husbands have left them broken in constitution, borne down by discouragement, utterly destitute, and surrounded by hungry and helpless children. The earnings of this class of women, with their best industry, are very precarious as well as small. At certain seasons, even with the extremest economy, they could not be comfortable without alms. They are unequivocally proper subjects of alms. But still greater is the number who are able bodied, both women and men, and who yet apply for alms. They are not inclined to do what they can for themselves. Many of them earn enough for self-support, but expend these earnings in vitiating indulgences. They know little of economy, and care for it and practise it less. They form their calculations, when employment shall fail them, for living upon the alms they are to receive. It is a delicate, and often a very painful office to which we are called, of judging and acting upon applications for aid, where want, and even necessity may at the time be pressing, but where it is not only perceived that this necessity might have been obviated by a proper self-denial and economy on the part of the applicants, but that, through the continued neglect of this economy, there will be a perpetual recurrence of the very necessity which pleads for immediate relief. In respect to these cases we can only say, that if relief must be given, — and it sometimes must be, — it should never be of a kind, or to a degree, which will make this dependence preferable to a life of labor. It should, however, be remembered, — and justice requires us to remember, — that many would be economical *if they knew how to be*. But they have been reared in ignorance, and indolence,

and thriftlessness. It may even be, that, amidst waste and want, they have been reared to every attainable indulgence of appetite, — and, as far as females are concerned, to every attainable gratification of the love of finery and show. If we cannot remedy these evils in parents, let us at least do what we may for their prevention in children. And we repeat, — for we attach great importance to the principle involved in the caution, — *let us take care that we do not enable the willingly dependent to live more comfortably without industry and economy, by living upon our alms, than the humblest of the industrious and self-denying, who receive no alms, can live without them.\**

\* In the Report of the British Commissioners upon the Poor Laws it appears, that, under the administration which has prevailed of those laws, the parish pauper has been a decidedly better fed man, than the humblest in the class of independent laborers, who would not submit to parish dependence. The facts upon this subject are very curious, and call for the serious attention of legislators, in view of their measures respecting poverty and crime. Should the question be brought before any body of fair-minded men, what are the claims of justice and right in regard to the provisions which should be made by law, or by officers acting under the authority of law, for the support of the able-bodied poor, and of criminals, no one, it is presumed, would require, or would even consent to a better provision for these classes, than the humblest of industrious and independent laborers can make for himself and his family. It would probably even be required, that as far as possible, no one of these classes should be quite as well fed by parish officers, as is the humblest independent laborer by his own industry and providence. Yet what have been the operations of law in these cases? Let a scale be made, upon which the living of certain independent laborers in England, who have preferred to be rate-payers rather than paupers, shall have its true relative place with the living of those for whose support provision is made by law, and immediately *above* the line against which we write, *the Independent Laborer*, we must mark that of the *Soldier*; next above the *Soldier* that of the *Pauper*; —



Another principle which we think of great importance is, that *wherever, in our intercourse with the poor, we meet with industry, with frugality, with self-respect, and with a preference of self-denial to dependence upon alms, the proper encouragement and support of an individual of this character is, not alms, or any other form of charity as a substitute for alms, but the simple and true respect and regard for character, which such a one will never fail to know how to appreciate.* Here, indeed, is a test by which the truth of character in these respects may be tried. He, or she, who really prefers labor and self-denial to dependence upon alms, will equally prefer our simple confidence, our just appreciation of motives, and our respect, expressed not by words, but by treatment and conduct, to any alms which we could give. Let us not fail to sympathise with such a mind whenever we may find it. But let us be aware also of the delicacy, the

next above the Pauper, that of the *Suspected Thief*; — next above his, that of the *Convicted Thief*; — and above that of the *Convicted Thief*, the line of the living of the *Transported Felon*! Thus have the humblest classes been most effectually taught, that pauperism is a better, — a more desirable condition, than that of hard-laboring, self-denying independence; that, as far as food is concerned, it is better even to be a criminal, than a pauper. One of the great objects, therefore, contended for in the Report of the Commissioners was, that the pauper should not be better fed by public alms, than is the independent laborer who lives without alms. This surely is right. Let it not, however, be forgotten, that the pauper is he who asks for alms, and would live upon alms, while by industry, and temperance, and frugality, he might provide for his own support. Should he not, then, be made to feel, through the very provision that shall be made for him, that it is far more for his interest and happiness to live industriously, economically and temperately, than to live either upon public or private bounty?

Copies of "Extracts from the Report of the Commissioners" may be obtained gratis at the office of the Visitors of the Poor.

care which must be maintained, in the treatment of such a mind. That which is offered as a substitute for alms, and which is to be appropriated to the uses to which alms are appropriated, however it may be disguised, if accepted, may lead to dependence upon alms. In the application of this, as of every other principle, precise directions cannot be given. No two characters, or cases, are precisely alike. Much must necessarily be left to the judgment of the almoner. But he is not fitted to be an almoner, who does not understand and feel, that sincere respect, sympathy and interest, will do more to improve the whole condition of the poor, than any alms which we can give them. These sentiments, and a correspondent deportment towards the poor, will save from pauperism, where the want of them will lead to, and inevitably do much to occasion, pauperism. There is no doubt that, a very great extent of the existing pauperism of the world is to be ascribed to the fact, that respect and sympathy are given, to so great an extent, to condition rather than to character. Multitudes, therefore, who feel that they cannot hope essentially to rise in condition, become reckless in regard to character. Let us do what we can for the correction of this evil. And above all, let us take heed that our alms shall not be means of undermining one right principle in the mind, or of enfeebling one of its well-directed energies.

It is most grateful to a benevolent heart to recognise virtue, — the triumph of principle, in any of the struggles of suffering humanity, and to honor the principles and efforts of virtue wherever we may see them. And we ought to honor them in the poor and the poorest, equally as in the rich and the richest. But how are we to honor them? How are we to honor the single-minded, unobtrusive, but determined spirit of a poor man or woman, or

of a poor family, who reject the proffer of alms, resolving at the cost of great labor, and of great self-denials, to look only to God and their own efforts for support ? Would you honor this virtue by rewarding it with money ? Let us ever take care how we expose the energies of this spirit even to the enfeebling influence of praise. The poor may be, and often are, injured by flattery, not less than the rich. The virtue which demands praise, — we mean not approbation, but commendation, — for its support, either in the rich or the poor, has but little root, and but a feeble hold upon the soul ; and no strong appliances will be required to level it with the dust. There is a respect, an honor to be paid by men one to another, and by the rich to the poor, which is of infinitely higher worth than either praise, or money. Would that we knew how to give a strong impression to this greatly important truth ! We refer to the respect, the honor, which recognises in virtue, in fidelity to the sense of right and duty, not the means of obtaining good and happiness, but actually the greatest good and happiness to be obtained by man ; the richest treasure of the human soul ; the good compared with which all outward treasures and honors are as nothing. He that is willing to take a reward for having done right, — for having done his simple duty, shows by that very fact that he is poor in virtue. Place him in a palace, surround him all that is sumptuous, and give him the control of all the gold which is upon, or within the earth, and he would still, in the highest sense of the terms, be a poor man. And if you shall persuade one, who, under a strong sense of duty is struggling for personal independence, or for independence of alms, to receive a *reward* for his denials and struggles, we shall have bribed him to unfaithfulness to his own soul. And having taken one bribe, he will take another, till the

whole remaining stock of his virtue may be bought for a mess of pottage.

Another principle, not less essential than either of which we have spoken is, that *where there are relatives of the poor who are able to provide for them, there should be no interference of alms with the duties of such relatives.* If the alms are evil, — worse than thrown away, — which operate as substitutes for industry and economy, in a still higher sense are they evil, because conducing to greater sin, where they interfere with, and supersede the demand for, the affections and duties which belong to the near relations in which God places us in this world. It is God's will that, as far as they can, parents shall provide for their children. It is equally his will, if parents fall into a condition of dependence, and there are children who are able, even at the cost of much labor and self-denial, to take charge of them, that parents in these cases shall be supported by their children. Law and right, indeed, require this support from more distant relatives of the impotent poor. Law, however, independent of a higher principle, can do little in this cause. The duty is one of high moral character, and as such is to be early, and universally inculcated. So it has been inculcated in Scotland ; and the consequence is, that, where there are no Poor Laws, and no parish assessments in that country, the care of the poor for their own poor relatives goes far to supersede the necessity of any other provision for them. And not only do legal, and other artificial provisions for the poor, greatly check and restrain the natural sympathies of relatives with each other's necessities. They also paralyze public sentiment upon the subject of duty in the case ; and induce a tacit approval of turning over poor relatives upon public charity, even where it ought to cover the individuals who are guilty

of it with shame and disgrace. We are living under the influence of these artificial provisions, and are suffering from their injurious effects. Let us do as little as we may to produce, or to perpetuate such effects. Let us do all that we may to obviate them ; to call up and strengthen the affections by which relatives should be bound to each other, and to show our respect for those who are faithful to the offices of kindred and of neighborhood. Here, as in cases to which we have before adverted, a judicious respect, and a kindly word of encouragement, are a far better tribute than would be the most abundant alms.

And, once more, — as not only a large part of the dependence upon alms among us, even among the virtuous poor, but nearly all our pauperism, or abject poverty, is either immediately, or remotely to be ascribed to intemperance, the question arises, — and it is often one of the most difficult which we have to meet, — “what *ought* we to do?” or, “what *shall* we do in the cases, in which, but for intemperance, there would be no call for alms?” This question is easily answered by those who have never been visitors of the poor. And as a general rule or principle, we readily admit, that *alms should as far as possible be withheld from the intemperate*. We go further. We say *they should not be given to the drunkard*. But the wife and children of the drunkard, or of the intemperate man who is not recognised as a drunkard, may be without food, without fuel, without comfortable clothing, and wholly innocent in respect to the causes of their destitution. How far, in these cases, should we extend, or withhold our alms? Or, it may be, the wife is as intemperate as her husband. Yet here are children to be sheltered, and clothed, and warmed, and fed. Is it said that our very alms will be appropriated to the rearing of these children in intemperance? To some extent they probably will be.

Yet there may be actual and pressing want of the absolute necessities of life. Let him who thinks it easy always to act wisely in reference to these classes of applications become a visiter of the poor, and give us the light of his counsel and example. Most of us, we believe, have often been much perplexed upon the question of duty in these circumstances. We would repeat, however, that *to the intemperate, whether man or woman, money should never be given. Nay, more. Even relief in kind should never be given to the families of the intemperate, beyond the demands of unquestionable necessity.* We would inflict upon them no suffering. We would most gratefully be instruments of their rescue from all suffering. But any alms we can bestow will but carry them on in their misery. Nay, through our own very alms may an intemperate husband and father feel himself relieved from the necessity, and perhaps from the obligation, of providing for his wife and children. These are cases in which law might do far more than it has ever done for the suppression of pauperism. But while it licenses the dram-shop, and interferes not with the drunkard, to whatever extent of wretchedness he may bring his family, while yet he commits no outrage against the public peace, we must do what we can that our alms may not minister to the drunkard's recklessness. Let us seek by all the means of which we can avail ourselves, to recover him from his ruin. Above all, let us never lose our interest in his children. Let us do all that we may for their salvation.

We cannot close our Report, without a distinct expression of the strong interest with which we regard the accession to our Association of the delegations from our Infant School Societies, and from the Societies for the Employment of the Female Poor. The objects of these Societies are, to an important extent, precisely those of

our Association. They were instituted for the prevention of pauperism, and for the greatest good and happiness of the poor. By different, yet perfectly harmonious measures, they are seeking the same great results. One is aiming at its purposes by furnishing employment to those who cannot obtain it for themselves, and yet without it must beg. There are not a few of this class in every large community, and they have strong claims upon the sympathies of those who can furnish them with employment. Our Infant School Societies would rescue the children of paupers, and of the most dependent among the poor, from the dreadful exposures of their condition. They would take these children into their charge, even at the age of lisping infancy, and form their first associations to a knowledge and love of right; — to a knowledge and love of God their Father; — and to a knowledge and love of duty. These schools are moral nurseries for those, who, if not gathered into them, or if left where they are, can hardly be expected, when they shall be advanced in life, to have any clear and strong conceptions of right and wrong; and who certainly, if uncared for, will not justly be accountable for their character and conduct, as they will be accountable for it by whom they shall have been neglected. We doubt not that every member of this Association will feel the high and strong claims of our Infant School Societies. One of these Societies, — we mean that by which the Broad Street Infant School has been sustained, — calls for our immediate attention and aid. Its necessities and claims should be among the earliest objects of the care of the Association. We shall lessen demand for alms, in proportion as we shall awaken a spirit of industry in those who shall apply for them, and supply those with employment who cannot otherwise obtain it; — and not less in proportion as we

shall save the children of paupers from early exposure, and education to the vices, which have brought their parents to debasement and ruin.

We have spoken of a few principles, familiar perhaps to all of us, a regard to which is strongly demanded at once for avoiding abuses of alms-giving, and for a security of the most effectual relief of those for whom both Christianity and humanity alike require it. Through these principles, our Association is intended to act as a balance-wheel in the movements of the Benevolent Societies of which its members are the agents. By visiting, as far as possible, and not once or twice, every applicant for alms, we have learned, to a very great extent, the actual condition of nearly every one to whom the alms entrusted to us have been administered. A few cases of very gross imposture have been detected and exposed. In one instance,—and of a female,—in which a long series of very aggravated impositions were discovered, the individual guilty of them was arrested upon a civil process, and upon conviction was sent to the House of Correction. Nor have we any doubt that the knowledge of our operations has done much to prevent attempts at imposition. Such attempts may be made successfully upon families, from which no fear of visits is felt. But they cannot long be sustained under a faithful visitatorial system. Yet it is under this very system that the proper subjects of alms have been aided, as they otherwise could not have been. They have been aided, not only with alms, but with that respect and sympathy, that counsel and encouragement, which are not less important and valuable to them than alms. Our ministry to such as these we consider among the highest of our principles. In our connexion with such as these, we sometimes find our ablest teachers; our wisest of mere human guides to the high-



est happiness, the best good of life. Alms-giving we consider one of the most imperative of the duties which belong to the stewardship of the rich. It is one of the offices by which we are to prove our love to Christ, and our fidelity to Christ. Nor is there too much of it among us. Far otherwise. If, when mis-directed, our alms may minister to vice in its most debasing forms, and most destructive influences, so also may the withholding of them be the occasion of as dreadful evils, as were ever produced by their abuse. Let it be our aim then to carry on our work with hearts alive at once to its privileges, and to our responsibilities in it. Christian alms-giving is yet a great subject for the consideration of Christians. Much vague, and worse than useless declamation has been employed upon it. Let us all feel that we need light upon it, and that we have much to learn respecting it. Let us do what we can to enlighten, to guide, and to aid each other. And let us not fail to seek for light from Him, who will not withhold it from those who truly want it, and are prepared faithfully to walk in it.

For the Committee,

JOSEPH TUCKERMAN.

Boston, *October*, 1835.

Read this day before the Association, and accepted as their Report.

HENRY B. ROGERS, *Secretary*.

Boston, *October 13th*, 1835.

**CONSTITUTION**  
**OF THE**  
**ASSOCIATION OF DELEGATES**  
**FROM THE**  
**BENEVOLENT SOCIETIES OF BOSTON.**

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**P R E A M B L E .**

WHEREAS, the public good requires that the character and circumstances of the Poor should be thoroughly investigated and known by those who administer our public charities, in order that all the relief which a pure and enlarged benevolence dictates may be freely bestowed, and that alms-giving may not encourage extravagance or vice, nor injuriously affect the claims of society at large, upon the personal exertions and moral conduct of its members; — and whereas, these most important objects cannot be obtained, without the mutual interchange of all the information and experience possessed by those who are engaged in the work of dispensing alms, nor without the adoption of some common and uniform mode of disbursing charitable funds; — Therefore the various Benevolent Societies in this city have thought proper to send Delegates to this meeting, for the purpose of representing their views and interests in respect to these objects; and of taking such measures, as may be necessary for the attainment of the ends of our proposed Association. We, then, as Delegates from the above referred to Societies, agree to adopt the following

**CONSTITUTION.**

**ARTICLE I.** This Association shall be called, **THE ASSOCIATION OF DELEGATES FROM THE BENEVOLENT SOCIETIES OF BOSTON.**

**ART. II.** The objects of the Association shall be, to adopt measures for the most effectual prevention of fraud and deception in the applicants for charity; to obtain accurate and thorough information with regard to the situation, character and wants of the poor; and generally to interchange knowledge, experience and advice upon all the important subjects connected with the duties and responsibilities of Benevolent Societies.

ART. III. The Association shall choose annually by ballot a President and Secretary, who shall perform all the duties usually required of such officers.

ART. IV. There shall be an annual meeting for the choice of Officers, on the second Tuesday in January of each year.

ART. V. Each of the Benevolent Societies attached to this Association shall choose annually two Delegates to the Association, who shall take their seats in the same on the second Tuesday in January of each year; it being understood, that the Delegates now chosen shall retain their places until new ones shall be elected in their stead at the annual meeting.

ART. VI. The Association shall hold a stated meeting on the first Tuesday of each month, and at such hour and place as they may agree upon.

ART. VII. It shall be the duty of the Delegates from each Benevolent Society to furnish the Secretary, at each monthly meeting, with a written report, containing an accurate statement of the number of persons their Society has assisted during the preceding month; the names of those thus assisted; the residence, nation and character of each, and of the kind and amount of relief afforded; according to a form to be adopted by the Association. The Delegates shall also furnish the Association with a correct list of the Executive Officers, and Standing Committees of the different Societies they represent, and of the changes which from time to time may take place in them.

ART. VIII. This Association shall have no control, direct or indirect, over the funds belonging to either of the Societies represented in it; but each Society shall have the entire and sole control of its own funds.

ART. IX. This Constitution may be amended at any meeting of the Association specially notified for the purpose; provided the alteration shall have been proposed at a previous regular meeting, and a statement thereof shall have been placed in the hands of the President at such meeting for the inspection of the Delegates; and the alteration shall be adopted, if two-thirds of the Delegates present shall vote in its favor.

ART. X. Special Meetings of the Association may be called by notification from the Secretary, upon a written request from the Delegates of any three Societies.

JOSEPH TUCKERMAN,  
*President of the Association.*

HENRY B. ROGERS, *Secretary.*

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TO THE DELEGATES OF THE BENEVOLENT  
SOCIETIES OF BOSTON.

*By Charles Francis Bernard.*

LADIES AND GENTLEMEN — Permit me to congratulate you on our being called together this afternoon, beneath the care of Providence, to open our third course of meetings for mutual advice and aid upon the subject of extending our sympathy and the charities to the less favored classes of our fellow-creatures.

Our Association was formed in the fall of 1833. Monthly meetings were held during the winter and spring of that and the subsequent year. Dr Tuckerman opened the session of the years 1834-5 with a Report to your Board, and the monthly meetings were continued till late in the last spring, when we adjourned to meet on this day, the second Tuesday of October.

Many of us have been present at all the meetings since the first formation of the Society. We have been pleased to see new members added from time to time to our number.

From our experience or our observation of the past we have all, I feel assured, common cause of thankfulness to God and of congratulation towards each other. We commenced our meetings under high hopes. We have gathered more from them than we had ventured to ex-

pect. And have we not reason to indulge pleasant anticipations for the future?

In compliance with your vote at our last meeting, it is at once my happiness and my duty to address you upon the opening of our present series of sessions. Allow me in doing this to direct your attention to a few points to which my own thoughts are led by the circumstances of the present season.

A remarkably short and cold summer has just closed. The agricultural produce of the neighborhood of our city has fallen short of its usual amount. Prices have advanced very materially upon bread stuffs and all other articles of food. An increasing population, and a great increase to our class of consumers rather than to that of producers, as seen from the large numbers employed upon the several new railroads and other works of public improvement, has served at once to enhance and to fix these prices.

The progress of several speculations in real estate and plans for new buildings have also tended to render the situation of the poorer classes more precarious and uncertain than heretofore. They have always had to pay the highest rents, and so many old houses hitherto occupied by them have been taken down the two last summers that the supply of tenements for them has been materially lessened and the prices raised accordingly.

The July number of the London and Westminster Review contains an excellent article upon the Domestic Arrangements of the Working Classes. I quote the following passage upon the subject of rent:—"Generally speaking, no class of people are so ill-lodged as the working people. Their dwellings are rarely built pur-

posely for them : they are commonly houses which have served other purposes, and have fallen into disuse, and are converted into inconvenient lodging-houses, in which each family occupies an apartment at a high rate of payment. Even in houses built on purpose for them, their conveniences are little attended to. They have been accustomed to nothing better, and they submit. And wealthy are they sure to be who supply the wants of the poor on a large scale. Where the builder makes five or seven per cent. by the dwellings of the rich, he makes twentyfive by the dwellings of the poor."

This was written for London. It appears to spring from personal knowledge on the part of the writer. We know that he might have written upon the tenements of the poor of Boston and used precisely the same terms. We have facts to show that with us the working-people, and especially the lower laboring classes, pay at the rate of at least twentyfive per cent. per annum on the value of the buildings they occupy. And as we attempt to estimate how many of these buildings have lately given place to new and more costly edifices, no longer to be occupied by the poor, what can we expect but an advance upon even the present exorbitant rent demanded of them? Again, it should be borne in mind that our city, like all others, has long been exposed to a greater increase of its laboring and working classes than can find employment or subsistence.

A city always attracts these classes from the country. The report of our public improvements and other large works spreads through the country and draws together more hands than are really needed.

Foreigners too are almost universally in the habit of

resorting to the cities or principal towns, especially to those upon the sea coast.

These two classes of new citizens are necessarily a long time in the city before they learn that their own numbers are too large. Some few individuals and families return or remove to the country before winter. But most of them remain, through ignorance or indifference, till this season commences, and then find themselves in a city of strangers, without means or resources of their own, and unable to obtain employment in the few quarters that are not closed by the short days and cold weather.

Boston the past summer has received her full share of such cases as these. We have already had them presented to our notice in rather unusual numbers for so early a date. I have certainly met more within a few days than I was led to expect from my experience of the same period in former years.

I find, too, that our own poor begin their applications for relief earlier this year than usual. I had as many cases laid before me on the first of October, as I have hitherto known on the first of December.

The increased prices we have noticed are already beginning to affect the poor. And there are evidently some such other and peculiar circumstances, as those I have briefly mentioned, bearing now with unusual force upon the situation of the laboring classes in our community.

The relief of want and suffering among our fellow-creatures and the proper distribution of alms you and I must have already felt as presenting serious topics of thought and involving great questions of duty.

To discriminate between the deserving and the undeserving applicants—to decide upon the best mode of pro-

cedure in each case—to fix upon the amount of relief required—to give way to the better feeling of our nature, and yet to keep them within the control of prudence, justice, and expediency—to extend assistance and yet not check self-respect or independence in the bosoms of those who receive it—to offer actual and tangible proof of our sympathy or good will, and yet not impair the industry, enterprise, or economical habits of the poor—these and similar points occur at every step in the path of christian charity.—They call for mature reflection and superior wisdom. They demand and they deserve most careful consideration. They cannot be passed heedlessly, or dismissed in a moment, with impunity. The longer I live and tread in this path, the more do I distrust my own abilities, and the more difficult do I find it to satisfy myself upon many of these points. Your experience, I doubt not, is similar to my own.

We are met at the beginning of the coming winter to advise with, and aid, each other. In view of the circumstances we have noticed as accompanying the present season, every question of duty and expediency has acquired new importance. At the present juncture I cannot but ask with peculiar emphasis, *What shall we do among the poor?*

What shall we do? Shall we make new requests to our benevolent friends, and to the public? Shall we increase our funds, and prepare to expend more than in former years? Yes—this I believe we must do. This is the most obvious way to discharge our increasing duties, and this to a certain extent must be done.

Still, there are other modes, less obvious perhaps, but not less imperative or important. There are certain



remedial and preventive measures. There are certain steps to be taken, as it were, in anticipation of actual suffering, and the call for direct relief.

*What shall we do beforehand—at the beginning—at the outset?*

Let us hold the question before us in this light. Cases will be presented to us of families and individuals, who never needed, or never asked for assistance before. How shall these be met? Let us approach them kindly and compassionately. The Father of all expects this of us. But let us approach them under the light of sound judgment and wise discretion. A little incidental relief may be required which we perhaps can safely grant at our first visit. If so, let our tone and manner—and our direct expression, if necessary,—declare the incidental nature of this relief and discourage all feelings of calculating or relying upon it for the future, except as the very last resort.

Let us then immediately inquire into the whole history of the case, and pursue every detail that may throw any light upon the course we are to take. A great deal is lost where such inquiries are not made—and often from the want of them plans have been adopted and followed which are to result in confusion or harm.

We may sometimes feel delicate about making such an investigation. It is always delicate to act as the agent of charitable regard and relief towards a fellow-being. There is no reason, however, to justify our not making a thorough and close examination of every case presented to our notice. A person comes to us with the plea that he needs our assistance; we should receive him kindly, but no time should be lost in assuring him that the most perfect candor and openness on his part is indispensable

to our future connexion with each other. He comes upon the ground that his situation is such as to require relief. We should give him to understand, from the first,—if he is not aware of it already,—that all the particulars and circumstances of his situation must be laid fairly and fully before us.

Obvious as this course is, have we not reason to fear that we have often neglected to pursue it? We shall not always find it pleasant to the applicants to enter with us into all the bearings of their cases. I have heard a great deal of complaint from them upon this score. “We did not expect so many inquiries would be made,”—“It is something new to have so many questions asked,”—“We used to call for aid, and get it at once, without all this investigation,”—are often to be heard from some of them.

Last winter a woman declined at once receiving any aid, if I could not give it without letting her relatives in the other part of the house know of it, or asking them certain questions, she had not answered herself.

An elderly gentleman came to me the other day for some aid to get back to Connecticut. I had a great deal of difficulty in bringing him to say where he boarded. The moment I told him I wished to go to the house where he had been staying, he bowed himself out of the room, and said, he had much rather not have my assistance if I intended to make any inquiries.

A woman was quite indignant last season at my asking her several plain and important questions. She said she had been aided for years, and always without being obliged to give all these answers.

Each of these cases I have since been satisfied was unworthy of assistance. It was no wonder the applicants wished to evade investigation.

Let us look now at the other side. Let me take a single example in proof of the advantage of making every possible inquiry.

A poor man early last spring came under the care of one of our Dispensary physicians. He was confined to his bed, with the prospect of being there for months. His disease could not be removed for several years, if ever. His wife could do but little work. The family had been here but a short time, and were without acquaintance or friends. They were first found in a barn without windows, and with its roof about giving way beneath its load of snow. There appeared at first no resort but the House of Industry.

The physician wished in all such cases to develop the resources of the applicants, and to afford them relief rather through their own industry and economy, than from the private or public funds of charity. He felt, at first, that there was no hope of such procedure in the present instance. What could a bed-ridden man do for his own support?

After many inquiries their good friend learned that the invalid in his early days had made nets. He had not lost the art. And it appeared at once that here was work even for the sick bed. Some materials were procured, and the man began to make fly-nets for horses. These sold readily during the warm weather. He has since been engaged upon net-bags and silk scarfs for ladies with equal success.

His earnings from May 15, to Oct, 8, were \$31 17 cts. The family meanwhile have received the countenance and sympathy of a few kind friends. Cold victuals, or some such assistance has been occasionally given them.

But their chief dependence has been upon the industry of the sick man, and the prudence of his wife. How pleasant this is ! and yet at the first view there appeared no prospect of anything but an entire reliance upon alms and a residence in the Poor House.

In the hope that they may sometimes lead to similar results, and in the assurance that they will save us a great deal of regret and pain, let us make our inquiries through all the details of every case. Let us take pains also to compare our own information with that procured or possessed by others. The friends and relations, when there are any, should always be applied to. Some trustworthy neighbors may lend us their light. These meetings at the Office may aid us much. And especially shall we all find it important to confer with the Dispensary physician, or any other physician that may be attending the family.

I have found so much benefit from the last measure, that I have come to the resolution never to allow myself to act without advice from the medical friend employed in each case. The physician cannot be long deceived. He has means of searching the truth, such as none of us possess. I know of no class in our community more worthy to take the lead, in all charitable movements, than our medical men. I am ever thankful to place myself under their direction.

After all due inquiries have been made, the question returns, What shall we do among the poor ?

It would be difficult to answer it in any general terms. Every case will afford its own data—and, in a measure, prescribe its own course. Sometimes a great deal must be given—and sometimes nothing—sometimes our assist-

ance must flow forth as water—and sometimes it must be confined to most narrow channels—prudence, judgment, and personal observation should be our only, and our constant guides. Still there are a few general reflections that may be made to bear upon every case, perhaps—and to some of these I would call your attention.

It has long appeared to me desirable that a substitute should be found for the direct gift of money. Money can very easily be badly spent—we know how many temptations the poor have, like all others, to do thus with it. Besides, we are all aware that when it can be had for the asking, when it is lightly won, it is little valued, and soon gone. One must *earn* money if he would learn to value it aright, or be prudent in the use of it. How often do we express our fears of the effect of property upon its expectants or heirs. How many fair hopes for humanity and the world have been blasted by the foretaste of future affluence, or the possession of some rich legacy. When the poor receive our money, there is the same danger that it will lessen the spring of their own industry and enterprise, and induce habits of waste and profusion instead of those of economy and prudence. We have hitherto hoped to obviate the difficulties of the subject by giving relief in kind, as bread, fuel, food, clothing, and the like. But these articles can very readily be exchanged at many stores for the very articles for which we were afraid our money would have been spent. While the same great principle is equally violated, *that in order to make a proper use of one's means, we should first learn their value in the process of obtaining them by our own industry and exertion.* "I always dread," says a most enlightened philanthropist of one of our Southern cities, "I always dread giving the first half dollar."

I have already said, that at the very outset of every case we should lead the applicant to perceive, that the relief we offer is merely incidental. We should go through the case upon this footing : We should never give money, or any other direct relief, *except as the very last resort* ; we should try everything else first. As their guardians and true friends, we owe this to the poor.

Want may have depressed their spirits ; the prospect of beggary and dependence may have blighted their hopes, and induced listlessness or despair. We should raise them out of this state, in which human nature cannot long be left with impunity, and we should avoid placing them on the ground of permanent pensioners, for their human nature would be equally exposed. We should lend them our countenance and sympathy, and our advice. We should make them longer visits than we have been accustomed to ; we should sit and see how things go on ; we should show them how to make the fire and save fuel ; we should overlook their household movements, and point out every saving of labor, of time, and of money, that may be practicable ; we should pass a forenoon, or an afternoon, with the sick, or go and watch with them all night.

Some of the poor would not like this, for it would place them in rather awkward predicaments occasionally, and reveal matters they did not wish to have known. But in every case of real merit or actual suffering, I am persuaded it would do more to cheer, to strengthen, and to bless the sick and the needy, than all things else we might have to offer.

We need to come into a close connexion with those it is our wish to benefit. None of us are sufficiently inti-

mate with those we have been accustomed to aid. The charity of the gospel requires *more time for its exercise*, than we have been wont to give it. May we not express our hope that some improvement will ere long take place in this respect ?

In Catholic countries the Sisters of Charity devote their lives to the service of suffering. They nurse and tend and watch with the sick. Every Monday morning on the banks of the Seine, in Paris, they gather together to wash the clothes of their patients, as we may call them.

In the cities of Italy a physician may call upon the family of any nobleman, or person of property, and secure his personal attendance, with that of his wife or his children, upon a sick person stretched on his bed in some poor hovel in the neighborhood.

Is not this as it should be ? Is not this that connexion between the rich and the poor which God had in view when he made them to differ, the one from the other ? Is there not something in this superior to the most lavish subscriptions to be doled out in a round of brief visits to the abodes of sickness and want ?

Nor has the Catholic faith borne these fruits alone. I would refer you to a single instance in Protestant England, which all should emulate. The woman called Catherine Lambton, by Dr Tuckerman, is a noble proof of what I mean. Without property, a hard working woman, the wife of a small mechanic, living in a cellar,—she has done what the richest and the ablest of us have never thought of attempting. I wish we could learn to give as little money, and do as much good as she has done before us.

It is a matter worthy of our most serious attention, how

we can become more intimate with the sick and needy, and pay them more personal attention in their distress. It deserves to be brought up and discussed from time to time at our future meetings.

I look forward to the day when every family in the community, able to do it, shall have some other and poorer family connected with them in fraternal sympathy and interest. We may do much in our several spheres to hasten its advent.

I turn now to the children of the poor—and I know no words strong enough to express the duties we owe to them. They may be rescued from pauperism, indolence, beggary and crime. They may be so educated beneath our protection and auspices; they may be so treated by us as to secure every worthy end of temporal pursuit and of future hope. Or—they may be overlooked—left in the streets—allowed to stay from school—sent on the fearful errand of beggary from door to door—exposed to the demoralizing, depressing, corrupting influence of idleness, deceit, and pauperism on the part of their parents at home—and their blood laid upon our heads.

As I visit the poor and see their children, I tremble at my responsibility; I feel disposed to retake every step, and reconsider every movement, lest harm may be doing towards these little ones.

In all our intercourse with the recipients of our charity the coming winter, let us never lose sight of the tender age, and the susceptible nature of their offspring. Let us be most jealous and watchful for the children's good; let us do all we can to keep them at their Sunday School, and their day School; let us strictly forbid and discountenance their ever being sent on errands of charity, or the



Like, in school hours ; let us lead the parents by our invariable practice and example to respect those hours ; let us transfer, if possible, the receipt of cold victuals and such aid at our doors to other and less tender hands than those of the young ; let us withhold relief, the moment we are satisfied all is not done, that might be, for the children at home ; let us often do nothing, till places are found for the boys and girls that are old enough to take them, and for whom we perceive that any other arrangement would be better than that of living at home. We should lay particular stress upon their sending their children to school. Perhaps no class in the community is capable of doing more towards securing a full and punctual attendance on the part of the pupils, from the families of the poor, than the agents of public and private charity in the city.

You remember the injunction laid by the government of France upon the Bureaus of Charity—to grant relief in no case where the children are out of school. It would be well were the spirit of that provision universally observed in our own community.

In closing my remarks, permit me to congratulate you upon the prospect afforded us for the coming season in the opening of the Office of the Society for the Prevention of Pauperism, under the charge of Mr Simonds. This Society having secured his services,—and having received itself the aid of the citizens generally, and especially that of one of the Societies represented at your meetings—is about to commence its operations with every prospect of success. You are already acquainted with the purposes of the association, and have expressed your interest in them. These purposes will be still farther un-

folded in the course of our future intercourse with you. There is a great deal of aid that you can afford the Society. I know the Agent will always be glad to avail himself of your counsel and advice.

Let us put our trust in God and enter cheerfully upon the duties of the coming season.

Respectfully submitted.

CHARLES F. BARNARD.

Read and accepted October 11.

Ordered to be printed, at the next meeting, November 8, 1836.

ARTEMAS SIMONDS, *Secretary*.

1. The first part of the document is a list of names and addresses of the members of the committee.

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FINSBURY LECTURES, — NO. I.

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THE  
MORALITY OF POVERTY.

*William Johnson*  
BY W. J. FOX.

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FROM THE FOURTH LONDON EDITION.



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TICKNOR, AND BOOKSELLERS GENERALLY.

1836.

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The series of Lectures, of which **this** is the first, was delivered in the Chapel in South Place, Finsbury, London, by the Rev. W. J. Fox, so well known for his Sermons on various subjects, many volumes of which have been published in this country, and have had an extensive sale. The general subject of the Lectures, is "*Morality as modified by the various classes into which society is divided.*" They have been submitted to the inspection of several gentlemen here, and their approval and recommendation have induced the publishers to issue them in a cheap form for general circulation. They will appear at intervals of about two weeks, and will embrace the following subjects.

- 1.—*The Morality of Poverty.*
  - 2.—*Aristocratical and Political Morality.*
  - 3.—*Morality of the Mercantile and Middle Classes.*
  - 4.—*Military Morality.*
  - 5.—*The Morality of the Legal Profession.*
  - 6.—*Morality of the Press.*
  - 7.—*Clerical Morality.*
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## THE MORALITY OF POVERTY.

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IF Morality be rightly described as the means, or the art, or science of happiness (and that different views of it are accurately defined by these expressions I have repeatedly endeavored to show, and shall assume on the present occasion) it follows, as a necessary consequence, that it must be the most comprehensive of all arts and of all sciences—that, in fact, it must include whatever comes under those denominations, and claims the attributes of that highest wisdom which consists in the appropriate application of efficient means to the most important of all ends.

In this view, Morality may be properly said to include whatever advances us in the knowledge of the laws of material nature, of the mind, or of social man. It includes whatever principles the natural philosopher can arrive at by the classification of his accumulated facts; whatever truths the metaphysician may detect by his more recondite researches; whatever the statesman can attain of political science, from the teachings of history, or the results of his own experience and observation; the right application of whatever mechanical machinery may be employed by the manufacturer in the production of the necessities or the conveniences of life; and of what-

ever mental machinery may be employed by the teacher in the fabrication of intelligence and of character. They all come under this one head—Morality; for they are all capable of supplying means that may be employed for the production, the multiplication, the perpetuation of human happiness.

And yet, although this science be so comprehensive, although it be so inclusive of all things else, in practice it has too commonly been neglected. Instead of embracing them all, it has been distinguished from them all, both theoretically and practically. Men have been particularly prone to dis sever it from that which is most immediately connected with their own interest; the very direction in which they ought to have endeavored to preserve its union. They have inculcated morality upon others to regulate their behaviour towards themselves; but the tradesman has been disposed to tell us that the counting-house or the shop is free from the intrusion of this principle, practically so disposed at least; legislators and rulers have held themselves the administrators of law, or the promoters of certain schemes of policy, but have told the inhabitants of the country, to regard their private morality as something very distinct from these. Nay, even our religionists, divines, have rested in ceremony, creed, and dogma; and have put these forward, with only perhaps the cold repetition of the decalogue, as that by which men's minds were to be made wise unto salvation. There is too often the power of a sinister interest over the members of different classes, which leads them to a deflection from the true standard of morality, and which disposes them to reduce its importance, and circumscribe its boundaries: nay, there is something in

the bearing of the circumstances themselves in which different sets of men are placed, that may, and must lead them unwarily, unconsciously, to different views on this great matter from those which are taken by others who are exposed to opposite influences.

It is, therefore, a most desirable work, I think, to endeavor to ascertain the nature, the direction, and the extent of these influences on the most important of the classes into which society is distributed ; to one or other of which classes the great majority of an assembly like this may be supposed to belong ; or to which if they do not belong, they may yet bear such affinities as shall render it desirable for them to make this a matter of consideration : it is desirable to bring the tendencies and results of such influences into a fair and full comparison with the eternal principles of morality.

Let not this phrase be misunderstood. I say the eternal principles of morality—not its unchangeable details. The principles of morality are ever the same, because they are based in the constitution of our nature. The catalogue of duties is subject to constant change ; with the difference of opinion, with the difference of period, with the difference of age, of sex, and of various other relations. That will be obligatory on one, by the very same principle, which is not obligatory on another. New duties arise with the changes of men's civil and political relations. That may be sacredly incumbent on the modern European, which was no duty at all to the ancient Asiatic. That may be one of the most binding obligations on the Englishman of the nineteenth century, which would have no place in the list of precepts comprehending the duties of the Jew in the first century.



The conduct may be useful and moral in one portion of the globe, in consequence of some peculiarity of political institution or social relation, which in another would only be productive of mischief, and which would, therefore, belong to the category of vice, and not of virtue.

I say the unchanging principles of morality—not the uniformity of its exhibition, or of its inculcation. The mode of illustrating and enforcing moral obligation must be subject to change, as well as the details of duty, and for similar reasons. It must be connected with the prevalent modes of thought, of feeling, and of social intercourse, that prevail at any given time, or in any given country. There have been three great teachers of the utilitarian theory of morality, and they have been remarkably distinguished by the spirit in which they have taught it, as well as by other circumstances: I allude to Socrates, to Bentham, and to Jesus Christ. The first inculcated it as a rational and logical theory; the second inculcated it as a matter of practical calculation; the last based it upon that sympathy which belongs to human nature: and while the one might be a fitting teacher for the speculative minds of ancient Greece; while the other might be an appropriate teacher for the calculators—the continual calculators of modern times, and eminently of this commercial country; the injunctions of Christ, resting on sympathy, appeal to universal humanity, and enforce upon us the pursuit of the best, the only rational and consistent doctrines of morals, in that way which gives it the firmest grasp upon the heart—the heart of all men—the universal human heart—and consequently, the greatest power over human life, and human happiness.

Capable of being traced back to such principles, con-

nected with such a boundless diversity of results, and distinguished by such beneficence of character, as this theory is, let no one mistake the mode of inculcating and applying it, which I have been led to adopt. Let no one suppose, that in these Lectures, referring as they do to all classes—commencing with the poor, adverting then to the rich, then to the mercantile and middle classes ; then taking the various occupations of arms, of the law, of the press, and ending with the clerical profession ; let no one suppose, that in these Lectures I am meditating, or shall make, an attack upon any persons, or any class. Far, indeed, from my mind is any such purpose ; and instead of being a fitting vehicle for the purpose of vituperation, I take it that these Lectures will furnish one great lesson for all—a lesson of charity. And there is no charity like an enlightened beneficence, which analyzes the causes that act upon men, and traces the different ways in which influences, from within and without, fashion our thoughts and pursuits. Thus to arrive at a knowledge of the various operations that build man up into what he is, must dispose us, far more than any other species of training that can possibly be imagined, to regard all with kindness : to extend sympathy to the utmost bounds to which sympathy can possibly be felt ; and to look onward with hope and trust to the future evolution of that nature, which is already so beautiful and so worthy an object of complacency, even in the midst of its darkest aberrations.

Nor let any one say, that, not feeling himself identified with this or that particular class, these lessons have for him no moral, and are unconnected with his own particular improvement. I say again, that they must, in their

spirit and tendency, contain a lesson for all; not only such as I have just described, the purest and best of all lessons, that of universal charity; but also this, which any one of you, which any man whatever, may learn—namely, to estimate the temptations of his own state. For if while I describe poverty as tending to comparative disregard of property, any should say, “What have I to do with this? I am neither poor nor in danger of poverty; I would reply, Look a little further into the matter; have not you temptations as well as the poor, to aggression, to extortion, to an injustice which is not the less so because it may be perhaps a legal injustice? and if you find this acting on your mind, then you have to do with the exposition which I make, and may learn from it how far more culpable in your own case is such an overstepping of the boundaries of moral honesty, than it is in others who are exposed to much harder trials, and subjected to far more pernicious influences.

The same remark will apply to a review of the circumstances and moral condition of any class. Should it be shown, with reference to the legal or the clerical profession, that there is in these a tendency to insincerity, let none turn away, and say, “I have nothing to do with this.” For if his own tongue, or his own actions, have ever failed of being the faithful expositors of his thoughts and feelings, he has to do with it; and in the influences which operate upon others, he may read a lesson of caution for himself, and start back from a result which he might not be aware that he was approaching, but towards which, seeing others advancing in a different, and, it may be, a broader highway, he may be led to look more closely to the crooked paths wherein his own feet have been entrapped.

It is, then, desirable for each and all, that we should endeavor to estimate fairly and impartially the diversified action of circumstances upon ourselves and our fellow-creatures, comparing them with the true description of morality, namely, that it is that which tends to the production of happiness, the greatest happiness of the greatest number—the greatest amount of happiness, the most satisfactory, and the most enduring species of enjoyment.

With regard to the poor, I shall distribute this inquiry under three heads:—The unfavorable influences which operate upon them; the favorable influences which, in some degree, counteract these; and the means and consequent prospect of improvement which open upon us.

The first and most unfavorable circumstance in connexion with poverty is, that it must be considered generally as a state of ignorance. However ignorance may be called the mother of devotion, ignorance, is not the parent of morality. Ignorance—moral ignorance—there is in all classes, and that to an extent which it is most painful to contemplate. We find those who have accumulated many sciences, and yet who know nothing of his best science; many who can speak various languages, yet know nothing of that language which it is most important that even the infant should be taught to lisp almost in its very cradle. Even the professed teachers of religion and morality too often show a lamentable want of perception, either of the extent of the great principles on which it is founded, or the mode in which those principles should be applied to the present condition of society. But ignorance must needs abound much

more—ignorance in reference even to this matter—when we come to the lowest classes of society, because there is that deficiency of general information which co-operates with ignorance as to the particular subject and renders more deep and intense the darkness of the soul. All vice has been traced to ignorance: the foulest guilt is so ascribed by the great Author of the Christian religion in that memorable prayer, by which he supplicated forgiveness for his murderers, because they knew not what they did. It is the universal character of the wicked man; he is, whatever his acquirements in other respects, in a state of ignorance on this point; he knows not what he does; he mistakes either that in which happiness consists, or the mode in which happiness is to be realized. And fearfully must the chances of such mistakes be multiplied as we come to that class of society which is the most deprived of the manifold means of information that surround others from their early years, and that thicken and multiply upon them as they advance towards maturity in society. For many there are, especially in the rural districts of this country, that have not even the mere mechanism of knowledge; they do not even write and read; a proportion, the extent of which was fearfully brought out by the trials which took place a few years back in consequence of the spread of incendiarism. How many there are to whom these qualifications are but of little worth, only serving them for an occasional aid, and that of the most paltry kind, in their daily application and toil, just enabling them to decipher the direction of the parcel which they have to bear to its destination. How many there are who, learning to read and write, have no means of exercising the capacity which

has been imparted, in whom it dwindles and withers because books are not within their reach, nor the various means of information that are possessed by others. And when we consider the wretched quality, and the limited extent of the education which is bestowed on the children of the great mass of the community, we are left in the dreary contemplation of a wide waste of untilled mind, overgrown with weeds, and left in mist and gloom, where the light of knowledge might have arisen, and every fairest production of the soil have blossomed and ripened beneath its beams.

The results of this ignorance are vice. Whatever tends to suffering, whatever limits enjoyment, is vice. It is from a lack of morality that the poor do not make the most of those means which they do possess for obtaining the necessities, and some of the comforts of life. All projects of an union of labor, of co-operation for production, are pressed upon by difficulties which do not at all obstruct co-operation in expenditure. What might not be done by the combination of twenty, thirty, forty, or fifty honest, however poor, families. What a multiplication might there be, by their judicious co-operation, of all the means of shelter, of warmth, and the supply of food, and of clothing. How much better in every respect—better in cleanliness, better in enjoyment, better in the training of their children, better in their own bodily sensations, and even their moral state, from day to day, might they not be even by the union of the scanty pittance which they do possess, and the power of which would be increased to such an indefinite extent by this mode of co-operation. What prevents it? What but ignorance, which in this view, leads to the loss of happi-

ness which might be realized, to the enduring of sufferings which might be prevented, and which, therefore, bears the character of vice and immorality.

So, again, to what but ignorance can be ascribed that blind desire to aid themselves by acts of violence on the property of others which has sometimes been manifested, and which beyond the actual perpetration, or even the approval or palliation of violence, has extended itself in a direction of opinion and feeling that is most deeply to be lamented? It is the result of ignorance that they think of bettering their condition by a mode that could only make that condition worse, and aggravate ten fold—a thousand fold—whatever of endurance they are at present exposed to. The notions which so closely connect in their minds the invention and application of machinery with their own distress are amongst the results of a want of knowledge most devoutly to be deprecated. Could the machinery of this country be by one stroke of a giant arm annihilated, what tongue can tell the results, the tremendous results of misery that would instantly be realized? Earth has never yet seen; no siege of a city, however protracted; no war, however bloody and desolating; no revolution, however wild and ferocious, has ever shown a parallel for the misery that would instantly descend upon the heads of millions, could any such idea be realized. The means, not only of clothing, but of food and of migration, would instantly fail us; we should be shut up from the rest of the world; we should be reduced into a state in which it would not be strange if even cannibalism were to ensue. The hostility to machinery, to be consistent, must be universal. Every class of workmen has the same right; and if the agricul-

tural laborer be justified in destroying the threshing machine, the weaver has a right to destroy the power loom; the printers' pressman would be right in destroying the steam press; the waterman would be right in dismantling the steam vessel; and so, throughout the whole compass of society, we should be thrown back into a state of privation, helplessness, and utter barbarism.

It is one of the most deplorable results of ignorance, that any such notion should be entertained, and that it has not been seen in what way the amelioration of the condition of the operative classes is to be advanced (and this advance ought to be the object of all philanthropists, of all statesmen, of all moralists) in connexion with the continually increasing employment, and not by the disuse, of that machinery which is as the multiplication of human thought and power.

So we ascribe to ignorance that mis-direction, or that non-regulation of the feelings and passions of a man's own breast; the irritation of his conduct towards others, generating similar annoyance towards himself, and keeping up that wretched reaction of needless suffering which is so often to be found in dwellings that might become scenes of mutual affection and enjoyment. It is from want of acquaintance with himself—from want of the habit of analyzing his own motives, and the tendency of his own words and deeds, that a man is led to the indulgence of anger; to the cherishing of vindictiveness; to a blindness to the means, the many means, by which one kind heart may alleviate the sorrows, and increase and strengthen the enjoyment of another kind heart; and by which even the dreariest hovel may be made the abode of peace, of the peace of God. It is from the same cause



that men are led to low and brutal means of enjoying themselves—to enjoyments which one can scarcely bear to designate by that name ; that lower the nature of man towards the brute, and that go to the destruction not only of all comfort, but of all morality, and of all intelligence even. These are the fruits, the pernicious fruits, that ignorance has been bearing from age to age.

Another unfavorable circumstance is, the pressure of want. In extreme cases, the operation of this is much the same upon all classes. The most educated man is a savage under the pangs of continued hunger. A boat full of philosophers turned adrift upon the Atlantic for a week, without any stock of provisions, would feel at length something like the longings of the cannibal arise in their bosoms. But if, in extreme cases, such is the effect on the best instructed, how wearying, how irritating, how destructive of whatever is beautiful and good, must be the continual pinching and stinting from day to day to which so many thousands, uneducated thousands, in this city, and in this country, are necessarily subjected. The constantly finding the meal come short of the desires, of the craving desires, of the family—the continually having to submit to sensations which in their continuation are torture—what can this produce but irritation, ceaseless irritation, tending to the destruction of every feeling of gentleness and kindness, and sometimes aggravated into the darkest emotions of which the human frame is capable. What must it be where these sensations are felt in the midst of eternal plenty—where he who is craving for want, sees the golden fields stretching around him in all the richness and beauty of autumn, bending to the sickle, and inviting the reaper, and promising the largest accumulations to the stores of those in whom is vested the possession of the land? We are told, that sometimes in

Ireland whole districts have been reduced to the very lowest state of existence; and while they have been on the brink of starvation, while they have even been glad to stop the cravings of their stomachs with sea-weed, or with any unnutritious diet that may have been thrown in their way—that even at this moment their ships have been loading with wheat to be exported to other countries, and cattle have been driven through ranks, through starving and starving ranks of peasantry, in order to be sold and sent to other lands. All this may be unavoidable in certain conjunctures, as things are at present ordered, but it exhibits a condition of humanity fruitful in moral mischief of the worst description. Such a state of misery at once indicates a cause, and furnishes a palliation that must reach every heart, for whatever species of vice those subjected to it may unhappily plunge into.

Another unfavorable circumstance continually operating on poverty, is the sense of inferiority—a deep sense of inferiority unconnected with that respect for others which makes inferiority not painfully felt. There is no more holy or moral principle of the human mind than reverence. The philosopher who told his pupil to own no superior in the world but the God who made the world, gave him, in my judgment, an erroneous lesson. That he was right in the exception, is an indication that he was wrong in the rule. By the same reason that it is good for us to look up reverentially to a Being who is infinitely exalted above all humanity, it is good for us also to look up to, appreciate, and feel reverence, for whatever is great and glorious in human nature, for whatever has been displayed of wisdom and moral grandeur by individuals.

But in contrast with the beneficent operation on the greatest minds, of that reverence which they have ever

been foremost to indulge, tracing in others a greatness beyond their own, whether in the same, or some other sphere of mind or morals, is the feeling of servility, or the sense of inferiority in the mind which does not see superior wisdom, which does not trace superior worth, which does not associate mental or moral qualities with their condition, who yet, by virtue of that condition, are raised above them, and are their superiors, if not their masters. The condition of a man existing in one of the subordinate castes of the East must be considered as unfavorable to morality. He looks around him, and sees, in every direction, men living in comparative ease and on the resources of others, whilst he himself is subjected to the same toil in which his father dragged through life before him, and which his sons must drag through life after him. And though we are told that in this country any man may better his condition—that there is here no distinction of caste—that any man may rise in life—yet it is to be remembered that rising in the world is too often a process which does not tend to disarm the immoral tendency in question, but on the contrary, gives it greater strength, being accomplished by means of the very servility which is the curse of ignorance and poverty in their degradation; and if so, it carries a blight along with it into the ranks which are above, and spreads through them all either a false estimate of worth, or a conscious and base postponement of moral good to external appearance, which ought only to be found, and there is only to be deplored, in those whose situation is of the most abject description.

Must it not be traced to the operation of some of the causes which have been mentioned, perhaps in some degree to the influence of all conjointly, that in some classes of the poor of this country, natural feeling has been

triumphed over in a way that deserves our reprobation, and which should be a stimulus to every philanthropic mind to endeavor to produce a different state of things? I allude to that dictate of ignorance, that pressure of want, or that demonstration of inferiority, by any one of which, or by all of which, so many of the poor especially in the northern countries of this kingdom are led to bargain for the labor, for the continued, the depressing, the exhausting labor of their wives and of their children. For, whatever may be said of the hardness of overseers, or of the tyranny of masters, the plain fact is, in the case of a woman or child being consigned to such labor, that they are sold to it by the husband or by the father—sold to it, it may be, and assuredly it generally is, under the biting pressure of want, a pressure which is felt most severely by him and by all from day to day: but still that does not change the character of the transaction; that can only be traced either to a tyranny that becomes the savage, or to a want that ought not to be experienced, that ought not to be allowed, within the regions of civilized life. It was justly said by Mr Cobbett, that the Factory Bill was a bill for the protection of children against their parents; and most deplorable is it that any child, at least under ten or twelve years of age, should be allowed to work, or any female to work at all in such a way. Still more deplorable is it that this should be by the will, though it be the hardly extorted will, of the parent, in whom the very name and attributes of humanity are thus degraded; and who, as knowledge d feeling open in upon his mind, must blush at such a record of the past, and regard it as one of the darkest blots that has ever been stamped upon the surface of humanity: Society ought in such a case assuredly to interpose,

and at whatever cost to all or to any, it should declare in an imperative tone, declare with a voice of thunder, that this shall not be ; the season of tender youth, or the inferior strength of woman, shall not be so applied. Let the one perform the lighter duties that naturally fall to her share ; let the other be at their proper post of instruction ; and whatever may be said to be the false political economy of the measure, whatever may be said to be the injury to any of the commercial interests of the country, there are the paramount interests of humanity above all. Children shall not be so tasked, parental feeling shall be shielded from such revulsion.

Another unfavorable circumstance is, that the poor are eminently subjected to the influence of other classes. There exists among themselves a class of demoralized paupers, living in comparative idleness, and often living and thriving better than the most hardy industry. There exists amongst them a class of dishonest persons ; for thieving appears in our day to be rather a profession, than a violation of the law to which honest but poor men are tempted by the pressure of necessity. They have continually before their eyes these classes of people, doing better than themselves, having more abundant fare, and of a better quality ; what wonder if, with minds unformed by instruction, they sometimes approximate towards the one or the other, and overpass the boundaries of a strict integrity. They are subjected to the influence of politicians. If war is to be waged, their passions are to be stimulated ; their ignorance is to be misled ; their poverty is to be bribed ; their bodies and their consciences are to be bought ; and they are to be made the living machinery of shedding those torrents of blood, which ambition, or any other evil disposition, may will should flow to drench and desolate the earth. If political

bigotry wants a victim, they are to be excited to acts of riot, and then turned loose, often to destroy the property and to endanger the lives of the very best of men, and of their noblest benefactors. And so, on the other hand, there are acting on them the influences of those, who, on their heads, would rise to personal emolument and advantage: the political demagogue, who tells them of all sorts of golden prospects, and by the most absurd means ventures to assure to them the realization of blessings, which may be far beyond their reach by any means, but which assuredly can never be achieved by any panacea in his possession. All bear on the poor, all are continually operating on their ignorance, and perverting their minds. The bigot addresses himself to them, in order to strengthen his bigotry; to give the spirit of sectarianism more power; to roll its thunders with a louder crash against those whom he denominates heretics; and to dart his lightnings with a clearer and more fatal aim. Even the philanthropist very often makes their condition worse, and aggravates their sufferings by a misdirected charity, which increases the evil it endeavors to alleviate; and thus, what is meant for their good, is continually perverted for their evil. Even religion, as presented to them, often assumes the character of darkness and of gloom, adding to all their other apprehensions, while it ought only to approach them as an angel of light, guiding them to peace and to cheerfulness here, and pointing them to to a better world hereafter.

O, how strong is humanity! What a grand, what a majestic thing is that constitution of sentient nature, which does not break down under all this suffering; which manifests its tendency, which breathes its aspirations, which shows its origin from the Father of truth

and light and goodness, even amidst all the clouds that time and circumstances cause to brood over it, and dim its brightness! For so it is, that in the favorable circumstances of poverty, we must advert first to the native tendencies of humanity. They are often displaying themselves with a power which shows their beneficent and their everlasting nature. Rightly has the most philosophical of living poets declared, that

“Man is dear to man. The poorest poor  
Long for some moments in a weary life  
When they may know and feel that they have been  
Themselves the givers and dealers out  
Of some small blessings, have been kind to those  
Who needed kindness, for this single cause,—  
That we have, all of us, ONE HUMAN HEART.”

There is the great source of strength and hope, in that universal openness of the human heart; there is the origin of what is justly denominated natural sympathy, the craving for it from others, and the innate propulsion towards its exercise in every individual; there is the great pledge which man gives to man, and which God gives to man, that, so long as our nature is continued in existence, manifestations of goodness shall not be wanting to vindicate its moral dignity, and eventually its happy destiny.

Another favorable circumstance is the comparative self-dependence of poverty. For children in other ranks everything is done; amidst all the lessons that are taught them, there is too commonly a neglect of the most important lesson that a human being can learn, and that is, how to help himself; everything is done for them: whilst on the other hand, the child of poverty must speedily learn that most things are to be done by him for himself. And hence, as he grows up, and his mind haply takes a good direction, all moral qualities acquire peculiar energy and firmness. This very feeling

of self-dependence generates power; the power of acquiring knowledge; the power of adding one acquisition of information to another acquisition of information; the power of exercising more and more clearly the reasoning faculties with which he is invested; the power of turning more and more to account the different circumstances by which he is surrounded. And as his character unfolds itself, there is this addition to every attribute—that it is not as a reed shaken with the wind; that it is not as a chance production having no deep root, nor strength of stem, which any passing foot may trample in the dust, and crush for ever; but has the quality of strength, and with that the property of endurance, so that all is compacted with a solidity which seems to scorn the boast of ancient genius, that it was raising works on which the showers shall beat and the winds shall blow in vain, and which may defy the eating rust of time; for there is somewhat in it more enduring still, there is the strength of eternity in the moral virtues generated by poverty.

Another favorable circumstance is the stronger sympathy that is elicited by their own experience, or their closer observation of the extent of suffering that is endured; and the higher gratification of benevolence, when that benevolence has to be manifested, not by a mere pecuniary donation, but, as in their case, by personal assistance to the sufferer. That experience is essential for the most efficient sympathy has always been remarked, and it is true alike of all classes. Whatever may be the calamities which befall a man, he finds most eloquence in the tongues of those who have themselves endured similar disasters. "He speaks to me who never had a child," is the almost scornful repulse of the bereaved parent, turning away from what seems to him the cold



language of one who, never having been placed in like circumstances, can have no conception of the agony of his bosom. And so it is with reference to all the calamities which afflict human life, and the mode in which those calamities can best be alleviated.

Now the poor are to other classes too often but as the inhabitants of a remote and unexplored country. Comparatively little can be realized, by the children of affluence, of their state who are exposed to the mischiefs which I have just enumerated, and to these mischiefs in combination with sickness—with protracted sickness—with bitter privations, and with the other ills which flesh is heir to, but which in this combination fall upon them with so much peculiar bitterness. There then springs up amongst themselves a sympathy which has been exercised to an extent which does them honor. Talk what we will of charity, and of kindness, the great alleviator of the sufferings of the poor is the sympathy of the poor. There are immense loads heaved off by this power, the pressure of which would defy any other interposition, and baffle all the philanthropy, of those who are most active and most energetic in their philanthropy, but who do not belong to the class, to the good of which they earnestly desire to minister.

"I love," said Robert Robinson in one of his beautiful Village Sermons, "the soul that must and will do good; the kind creature, that runs to the sick bed, I might rather say bedstead, of a poor neighbor, wipes away the moisture of a fever, smooths the clothes, beats up the pillow, fills the pitcher, sees it within reach, administers only a cup of cold water; but in the true spirit of a disciple of Christ, becomes a fellow worker with Christ in the administration of happiness to mankind. Peace be with that good soul! She also must come in time into

the condition of her neighbor, and then may the Lord strengthen her upon the bed of languishing, and by some kind hand like her own, make all her bed in her sickness."

Of genuine Christian goodness such as this, I have no doubt that there is a most honorable amount, constantly wearing away an immense mass of misery unapproachable by any other class or in any other way. Conversing on the subject of this lecture with a friend who himself was trained in the very poorest and lowest ranks of society, who long continued in them, who made his way gradually, by hard but ceaseless exertions, and a never slumbering prudence, to a more elevated condition of life, but without losing the principles, the sympathies, the feelings of his earlier state; he gave me the following testimony of his own experience and observation:—

"Every one who speaks about or writes about the 'lower orders,' adopts the cant of disorderly, dissolute, improvident, &c., and finds out, or takes for granted, all the vices or supposed vices of the working people, and for the acts of a few among them, condemns them all. None have any morality much less any virtues. It is time that some, one at least, should do them justice, and show that they have morals and virtues of no ordinary cases.

"When I was clerk or secretary to several trade clubs, I saw perseverance among a great many of the worst paid, poorest workmen, unequalled among any other class to the same extent.

"I have seen many men toiling on continually, earning the very barest means of subsistence by unremitted labor, and with no enjoyments. I have seen such men go on, never relaxing though never in health, conscious that their means could never be increased, nor their families

ever be either adequately supplied ; apprehensive of failing altogether to supply them even with food, yet drudging on in this hopeless state, unknown and unheeded, quiet and composed as they are miserable, doing no harm to any and yet ready to advise and assist others in every way men so circumstanced were capable.

"These are moral people.

"And there are hundreds, probably thousands such, not only in London, but everywhere.

"But the women—in all such cases the women are in even a worst condition than the men ; they have the care of the children, they are worn to the bone with breeding, nursing, care, anxiety, and privation. Yet it is not more remarkable and true, that with few exceptions they never give up in despair ; so long as the man holds on, the woman holds to him and the children, until she is destroyed ; even in death she never wholly succumbs, but in the anguish of her heart, amidst all manner of doubts and terrible forebodings, the hope that something good may happen to the children is scarcely ever wholly extinguished."

"This is no loose sketch, but is true to the letter, and is by far more common than they who are not intimately acquainted with the working people will ever believe.

"Are these people moral ? Yes, they are according to their very limited means exemplarily moral.

"Their sympathies for persons similarly circumstanced with themselves, are continually shown among all from the very poorest upwards. It diminishes gradually as we approach those who can afford to hire, can command the services of others ; among these a desire to some others, or a command to those whose services they can dispose of, enables them to shift actual exertion from themselves, and their sympathies evaporate in a wish or a

lamentation which when once uttered are immediately forgotten.

"If the actually poor and those bordering on poverty did not assist one another, the misery, great as it is which exists among them, would be greatly increased. Their actual services to one another in innumerable cases, is altogether unparalleled; efforts are made which seem incredible; sacrifices are made, of which they who are well off have no sort of conception; trouble is taken—anxiety is endured—gifts are bestowed—privations are borne, with a readiness truly admirable.

"Is a neighbor sick with the most contagious disease, even they will nurse him or her.

"Has some particular misfortune fallen on some one?—they will take away the children for a time, and feed them from their own scanty means; and in proportion to those means contribute in quantity and amount, as none but themselves ever do, or ever contemplate doing."

In this list of influences I have only enumerated those which belong to poverty as it ordinarily exists, which may almost be regarded as a condition of the state itself. In adverting to the means and prospect of improvement, the last topic on which I was to touch, we must rather have reference to those which are peculiar, and which characterize the times and circumstances in which we live. I think that while the last view of influences may teach us to correct the estimate which may be inferred from the former, this is of a description to brighten our hopes, and to animate our exertions.

The first circumstance which I think operated strongly to the amelioration of the condition of the poor in this

country was the rise of Methodism ; and this was a heart-stirring influence. Whatever flaws a severe critic may find in the supposed aims, or real proceedings of John Wesley, there can be no doubt that he deserves to be classed among the benefactors, amongst the most illustrious benefactors of the people of this nation. Up to that time the poor seemed utterly below regard, except as they were made the means of answering some purpose or other for their betters ; and while scarcely more than a mere animal existence was considered as their best condition, religious or intellectual instruction was never supposed to require a direction towards them, perhaps not thought capable of descending so low in the scale of society. They were in a state of the most deplorable ignorance that can be imagined, and with that, too generally, in a state of corresponding brutality. It was then that the religious principle impelled so many men to appeal to them in a language which they understood. They were not invited to the repetition of heartless forms or of cold exhortations, and discussions of matters in which they could feel no concern : but whatever were the mysteries of the creed of John Wesley, or whatever irrational principles may have been inculcated by the sect which he established, their first great and good onset upon the poor was distinguished by this character, that it was a speaking from their own hearts, and to the hearts of those whom they addressed. It was an appeal that made tears, blessed tears, roll down many a hardened cheek. It was an appeal that made many a reprobate falter in his course, and taught his tongue a holier language. It was an appeal which showed men that they had friends, and friends of mental and of moral power,

who were placing a lever that would raise them in the scale of being, and give them something like spiritual perception and spiritual existence, enjoyment, and anticipation. And this good I believe that John Wesley and his followers did accomplish for the poor of this country.

I cannot extend the praise to the present condition of that community. I cannot regard the influences which it is now exercising as having retained their primitive brightness, or as worthy of being gazed upon with similar complacency. The obtrusive irrationality ; the exercise of priestcraft to a large extent (for priestcraft may co-exist with the character of the humblest dissenting teacher as well as that of the most elevated episcopal or papal dignitary, and may have its throne in a barn as well as in a metropolitan temple) the exercise, I say, of priestcraft ; the subjection of the minds of their hearers, which in their expansion have become capable of better things, to dogmas that cripple those minds ; the ceaseless occupation of their proselytes with much that is very absurdly called spiritual, to the exclusion of topics of present concern, which should be brought home to their business and bosoms ; and the affinity which has been shown for despotism, both political and ecclesiastical, in their body, and for a church establishment which has become altogether unnational in its form and spirit ; these indicate, that methodism is worn out as an auxiliary of any importance for ameliorating the condition of the great mass of the community.

A real religion of the people—a religion in the spirit of Christianity, with the modification to present circumstances which that spirit demands. A religion, simple, fervent, expansive, elevated as the spirit of Christ himself—this is needed ; toward this, I trust, there is some

tendency. Materials for it may, in some measure, be furnished here and there by the existing bodies of religionists, though their combination cannot be made available by the exertions and by the activity of sectarianism. The path must be by the road of national education, without which, no great or permanent good can be expected. I trust there is a tendency towards this ; and that in each of the means I am indicating, there is also a self-inherent power of advance.

This is the case with the next I would mention—the effect of political thought and association upon the poorer classes. If methodism gave the first strong impulse to the intelligence of poverty, the Corresponding Society gave the second ; and many a living member in the most respectable ranks of life in this metropolis and kingdom can bear witness, and does from time to time, and on every legitimate opportunity, bear witness to the wholesome effect of that society upon the mind and the morals of many young men connected with it, who became thereby capable of developing a judgment, a prudence, a forethought, a consistent integrity, and an unfailing perseverance, which there existed no rational probability of their acquiring in any other way, and which we can scarcely imagine they could have learnt in any school, which society in their own class, or the class above, could or would have opened for their reception.

Similar tendencies were exercised by the bodies formed in a more recent period—the Political Unions. The manner in which they brought together the different classes of society, tended to destroy that ignorance in which both existed ; to commend each to the other's feelings ; to demolish the artificial barriers which have kept out the light and heat that should circulate over the whole surface of humanity, and create brotherhood where

only had been suspicion or hostility. They also showed the way in which opinion may be fairly and legitimately acted upon. They showed the extent to which the poorer classes are teachable—the way in which erroneous impressions may be corrected, and the strongest prejudices abated. They showed that such a machinery had only to be properly directed to form one of the most efficient modes of raising men's minds to thoughtfulness, to knowledge, to foresight, and through these to whatever best deserves the name of morality. Nor was it, in my opinion, wise in those who were invested with authority, either to crush the first of these, or to discountenance the other; they better deserved cherishing, as one means of acting upon society through all its gradations for the most beneficent purposes, as one way of forming men for that which ultimately must be their inheritance—the universal rights of citizenship, and keeping up the union of power and knowledge—the union which most of all will not bear dissevering—the union from which most of all we may anticipate good for mankind. And I think the tendency of the good which was elicited and cherished by these institutions is a growing tendency; I think it will result in limiting, and eventually destroying, much of that ignorance, of that want, of that servility, which we have been describing: that, investing men with the conscious dignity of political and civil existence, it will raise their thoughts to a sense of the moral dignity of their nature, so that not only will the peasant learn to “venerate himself as man,” but all will cherish a merited self-respect, the surest safeguard of whatever is most excellent in humanity.

The third means of improvement, and source of hope that such improvement will be realized, may be found



in the extent to which education has been carried in the Mechanics' Institutes, and establishments of a similar description, and in the cheapness, the greatly increased and increasing cheapness of books of almost every description. I need not trace the history and progress (which must be familiar to most of you) of these different influences—the way in which they originated, and the steps by which they have advanced from their origin to their present degree of power. But I must say, that in each of them there is a drawback; that while education has been extended, and is extending, there is much indeed yet to desiderate in the quality of the instruction communicated; and that while Mechanics' Institutes have done much good, they have not laid that extensive grasp on the operative classes which might have been desired and expected. They have made a great mistake in often excluding from any influential share of their management the class designed to be benefited, and without whose hearty co-operation it is not to be expected they should be either flourishing or useful. I lament also their exclusion of political and religious topics, which is equivalent, so far as it goes, to debarring the mind of man from embracing whatever is most important to its interest. To topics like these, human intellect, even in the poorest and most ignorant, must ever aspire,—with these it should be ever familiarly conversant; nor can you give it a fair road to advancement in mental and moral science, unless you throw them open for its free and manly discussion.

In regard to the other point—the cheapness of publications—it is to be regretted that that cheapness is not extended to that which exercises the most lively influence on men's feelings, to that which gives them their knowledge of passing events, to that which is intended to act

on their own opinions, upon what is really the management of their own affairs from week to week, and from day to day ; and which restriction is most truly called a taxation upon knowledge,—the most absurd, the most iniquitous taxation that ever entered into the mind of man to devise, or that was ever imposed by the most selfish, narrow-minded, and despotic legislation.

In these means I trace a tendency towards something greater. I trust that there is in these a progress towards that UNIVERSAL EDUCATION which shall not only take the entire infantile population of the country under its benignant and parental care, but which shall also regard the sphere of education as extending throughout the whole of human life, and provide well for adult instruction also ; which shall open institutes, and schools, and lectures, and exhibitions, and rich treasures of works of art, and all that can lead man to the full enjoyment of his mental and moral powers through all the gradations of his being ; national education, of all classes and of all ages, for which we have so abundant provision in those funds left by the well-meaning piety of our ancestors, and which any Church Reform that deserves the name must have in view the application of to the spiritual culture of the entire population of the country.

Connected with these, there must be the amelioration of the physical condition of the poor. It is of no use to offer knowledge to a starving man : nor can the human mind and the human heart ever fairly unfold their qualities and capabilities, while diet of a pernicious character, improper clothing, and imperfect shelter, premature labor, and frequent exposure to the severity of the seasons, are the lot of the youthful population. The condition of men, their physical condition must advance in connexion with the progress of their intellectual and

moral culture. How this great problem is to be solved, by what means a more righteous and beneficent distribution of the produce of toil is to be effected, is a point far too large—even were I conscious of being able to throw a light, which I feel my inability to do—to be treated of incidentally, and in this cursory manner. But one thing may commend itself to our minds: the condition of the poorer classes has actually improved. Whatever partial instances there may be, as there must be in the fluctuations of a great commercial country, still, upon the whole, the comparisons which the personal experience of many, the records of former generations, and the inductions of a careful inquiry will enable us to arrive at, show an advancement, though gradual, in the condition of the poor and laboring classes. They are not now exposed to many privations which fell upon their predecessors of a few generations back. The instances in which a retrograde movement must be noticed, are principally of those where unskilled labor has been displaced by machinery; and this is a kind of suffering for which one can scarcely imagine any remedy but the transfer of the labor of the individuals so occupied to other and better modes of exertion; for this species of labor must deteriorate in its remuneration with the advance of scientific discovery and its application to the arts, and eventually must be totally annihilated. In proportion as the freedom of institutions and the diffusion of knowledge make a nation an association for universal good, monopolies will be swept away; wealth will not only be produced in the most efficient modes, but distributed on the most righteous principles; each will find his most useful place in society; and morality and happiness will set up and sustain their most energetic reciprocal action. The amelioration of the condition, physical, mental and moral,

of the great mass of the community, is the point towards which all efforts should be directed, and to which all institutions should tend. It is the great object, not only of human effort, but of providential power. We behold it advancing in the course of events; and in the signs of the times read the celestial promise of its accomplishment. It is a good and joyous thing to see springing up among the poor themselves, those qualified for their instructors. From that class must their instructors come; those with whom they feel sympathy, those whom they know to be acquainted with all the sad realities of their condition, and who speak to them in the strong and flowing language of personal experience. Such men as Ebenezer Elliot,—such men as many of those whose pens are employed in cheap publications, these are the men; these are the men whose voices will be heard by their fellows; these are the men who in the rise of their own intellect are raising the intellects of all their brethren, who will find their way to their minds, who will find their way to their hearts; while those who have that is called a better education, a seeming superiority and strength, but in this case the source of real weakness and inefficiency, may play about it and about it, and ever fail of accomplishing the purpose which they most earnestly desire.

Thank God for raising up such! And what does Providence in raising them up? It is not merely that a poor man like Robert Burns, or Ebenezer Elliot, should attain literary renown; not merely that he should inscribe the name of the ploughman or the iron-worker upon the roll of those who are admitted into the temple of fame, and whose statues wear the everlasting bays or laurel; but for this—more effectually to raise the class to which they belong, the great class of the nation, and in that to

raise the entire community eventually, another grade in the scale of being. And this is the object of all individual greatness, whether existing in our own time and country, or whether belonging to the records of history; it has all a bearing on the extended enlightenment and well being of the most numerous class, and through that of humanity. When God breathes the spirit of maritime adventure into man's bosom, and incites his mind with dreams of other regions which may lie beyond unexplored oceans; when he leads him to contemplate, and speculate upon, the distribution of earth and sea, upon the diversified surface of the globe, and acquaint him with traditions of those who in past times, blown by the winds have made, and left traces of, some rich yet unimproved discoveries, which a fortunate successor may restore or rival; and when he sends forth a Columbus to the discovery of America, it is not that his name shall be repeated with admiration from age to age; it is that by the creation, almost, of a new world, there should be an asylum for oppressed humanity in the old world; that there should be good done to all human beings; and that the great mass of the people, from generation to generation, should look back to him as one who was part of a mighty plan by which they are wiser, better, happier, and more hopeful than they could ever else have been. So when God stimulates the patriot,—when he inflames a man with that holy fire which impels him to devote all his energies, mental and bodily, and to peril or sacrifice life, for the deliverance of his country,—when he arms him with wise forethought and capacity of combination which may enable the rawest materials to conflict with mighty hosts of armed veterans; when he creates a Washington, it is not that the patriot may rear a venerated name, and that generation after generation may look to him,

and imbibe from him the impulse to do something for the abolition of tyranny, and the extension of human freedom, but that through the liberty thus achieved,—that through the abasement of despotism thus foiled and baffled,—that through the fair and equal institutions thus built up, the great mass of humanity may be raised higher in the scale of being and happy existence. So when a philosopher traces in the combinations of science new principles bearing in a thousand different ways on theoretical and practical truth; or when the discoverer applies those principles to works of art and to the manufacture of the necessaries of life; when by one of these agencies after another, invention is brought to such a pitch as to threaten (as has been sometimes unwisely apprehended) the expulsion of human labor—rather say the happy substitution for it, of the labor of metals, wood and of the elements; it is not merely that the name of Davy or of Watt should be given to posterity with all due applause, but it is by inventions such as theirs the amount of human good should be multiplied, and the great mass of society be conducted, by means of its increased conveniences, to the advancement of its physical enjoyments, of its mental and moral condition, and a fresh impulse be given to the progress of humanity.

This is the plan of Providence, alike with individual agencies, and with the events of history, or of revelation. For this the tendencies to social union are planted in our constitutions, and conducted through their successive developements. For this men are impelled to all the forms of society; first the family and the household, then that of the city, then that of the nation and the empire. It is for this they are guided through the gradations which conduct them from the savage condition to the

arts and knowledge and refinement of the highest state of civilization; it is that the state of the great mass of society may be ameliorated—that the physical, the intellectual, and the moral condition of the most numerous class may be improved indefinitely. Yea, when God gives religion to the world,—when he touches the tongue of the pleader for piety and morals with a live coal from the altar, as it were, and enables him to reach the heart and touch the feelings of those whom he addresses,—when he inspires him to unfold the truths that connect the present with futurity, and the visible with the invisible, it is not that this or that man should be canonized as a saint, nor that these feelings and emotions be rested in; but it is, that tracing all the grandeur of the prospect, and feeling all the benignity of its influence, there should be an elevation of humanity in the scale of being, by the powers of the world to come operating on the thoughts and feelings of this world; and thus something more be done, and that the last and greatest achievement, for sustaining the dignity and ensuring the eternally progressive happiness of universal humanity, beneath the smile of its Almighty Parent.

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# LETTER

ON

THE PRINCIPLES

OF THE

MISSIONARY ENTERPRISE.

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THIRD EDITION.

*American Unitarian Association*

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PRINTED FOR THE

**American Unitarian Association.**

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The Executive Committee of the American Unitarian Association have been induced to publish this as one of their series of tracts, by a conviction that the subject discussed is highly important, and the manner in which it is here treated cannot fail "to promote the interests of pure Christianity throughout our country."

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This tract was first published in July, 1826, and the first annual meeting of the Amer. Unit. Assoc. to which reference is made on the 4th page, was held in the preceding May.

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## LETTER.

To the Executive Committee of the

AMERICAN UNITARIAN ASSOCIATION.

GENTLEMEN,

Debarred, as I am at present, from the exercises of the pulpit, by the feeble state of my health, and still solicitous to do what I may for the sacred cause to which I am dedicated, I would ask for permission, through you, to address a few thoughts to the members of your Association, upon *the principles of the foreign missionary enterprise*. There have long been, and still are, as I think, both great vagueness, and great extravagance of language upon this subject, alike among the friends, and the opposers, of the cause of foreign missions. Some of our Orthodox brethren have taken the ground, that all the heathen, merely as such, are condemned to endless, and to irremediable misery, unless indeed they shall be converted to Christianity; a doctrine from which Unitarians turn with horror; and others of them, in advocating the enterprise, in their care to use terms less objectionable, have employed those only, which are too indefinite to bring home a strong sense of its obligation to any mind, which was not previously disposed to engage in it. And most Unitarians, resting on the prin-

ciples, that men will be judged according to what they have, and not according to what they have not ; and that, when God will have any section of the heathen world to be enlightened by Christianity, he will himself indicate his purpose, and provide the means for its accomplishment, have either thought but little upon the subject, or have waited for very distinct instructions respecting their duty in the service. A new era, however, seems now to have begun among Unitarians, on the question of the duty of Christians to unite in the work of extending the knowledge, and the influences of our religion. The primary objects for which your Association was formed, I know, were, "to diffuse the knowledge, and to promote the interests, of pure christianity *throughout our country*." But at the annual meeting of the Association, a resolution was unanimously passed, "that this Association views with high gratification the prospect, which is opened of a more extended mutual acquaintance, and cooperation, among Unitarian Christians throughout the world." This shows that your thoughts have been directed to the situation of other lands, and the extent and activity of your operations recommended an address to you, in preference to any other mode of communicating my views to those whom I am desirous to reach. I hope, therefore, that, as my attention has been for some time employed on this subject, I may, without exposure to the imputation of arrogance, call the attention of Unitarian Christians among us to the general, — the original question, in regard to foreign missions. This is a question, which, I think, has not yet obtained the attention, which it claims from us; and a fair and full consideration of

which, it seems to me, can hardly fail to bring Christians of every name, to a cordial cooperation in every well devised scheme, for the greatest possible extension of the privileges, and the blessings of Christianity.

Allow me, then, to propose to the members of the American Unitarian Association, and to all Unitarian Christians, the inquiries, — *the missionary spirit, what is it? what are its principles?* Are they, or are they not, among the essential principles of our religion? Are they, or are they not, the principles by which our Lord and his apostles were actuated? Does the cause, or does it not, demand the sympathy, the earnestness, and the aid of every Christian?

I am aware that there are those, and they are probably not few, who will not at once be disposed to view the missionary enterprise, as we now see it, as essentially the very enterprise of our Lord and his apostles. I know, too, that there are those who consider the missionary spirit, as often as they hear of it, but as one of the many forms which an ungoverned religious enthusiasm assumes, and that there are those also, who are accustomed to view it even more unfavorably; and but as one of the forms, which are assumed by ambition, or by avarice, for mere party, selfish, or worldly objects. There are those, who will meet our first suggestion of this subject with the inquiries, “have not the heathen as good a right to their religion, as you have to yours? Is not their religion as dear to them, as yours is to you? Are they not as sincere believers as you are; and will not God accept them in their sincerity?” We shall be asked, “what injury results to you from the faith, or practices of the heathen world? Or, who has commis-

sioned you to quench the fire of their sacrifices, and to overthrow their altars? Think you, that they will be cast out from the presence and favor of God, in the life to come, because they know not him, of whom they have never heard; or that, at the bar of heaven they will be tried by a law, which they have never had an opportunity to know? Are they not as happy in their faith as you are in yours; and, if God intends their conversion to Christianity, will he not himself bring them to the faith of the gospel?"

These are inquiries which are abroad, and which are to be fairly met. They involve objections to the missionary cause, which ought to be fairly answered. They may be, and they are, proposed by mere cavillers; by men who care not for religion in any form; and who would advocate, or oppose anything, by which they may either justify their own irreligion, or thwart and vex those, who, they think, are mere pretenders to more religion than they have themselves. But they are made, too, by men, whom they restrain from sympathy in the missionary cause, only because it has not been viewed by them in all its bearings, and obligations. They are made by men, who have been disgusted with the cause, or at least have been rendered averse from it, by the overcharged statements that have been made in defence of it; by the injudicious manner in which it has often been conducted; by the means which have been employed in its support; by the spirit and manner of some of its agents; and, by what has been thought to be the waste of treasure that has been made, in most ostentatiously doing *nothing*. Let us then meet these inquiries, as the objections of fair minds; and answer them, by an

appeal to principles, which fair minds will readily acknowledge. In other words, let us follow back the missionary enterprise into its essential principles. Let us consider the subject, not as belonging to one or another of the parties of Christendom, but, purely as one belonging to our common interests, and duties, as disciples of Christ. Let it even be forgotten, if it may be, that any missionary efforts are now making; that any missionary societies are now existing; and let us dispassionately consider the enterprise, as a subject for speculation; as a question upon which we are to determine, what is our duty as Christians? If it be not a work, which God will have us to do, the sooner it comes to naught, the better. But if it be his will that we engage in it, let us not oppose it, lest haply we be found to fight against God.

I resume, then, the inquiry, *the missionary spirit, — what is it? what are its principles?*

I answer, the *first* principle of a missionary spirit, or a spirit which is earnest in the cause of diffusing the knowledge and influence of our religion, is, *a Christian sense of the moral and religious condition of those, who are living under the influences of heathenism, and of false religion.*

The question arises, what is a christian sense of the religious and moral condition of those, who are living under the influences of heathenism, and of false religion?

I know of but one way, in which we can obtain a satisfactory answer to this inquiry; or an answer to it, with which we ought to be satisfied; and that is, by endeavoring as well as we may, to see the world, to the extent to which it is unenlightened by our religion, as our

Lord and his Apostles saw it; to see the religious and moral condition of our fellow creatures, who are unblest with Christianity, as it is exposed to us in the light of the will and purposes of God, in regard to the world, as they are made known to us in the New Testament. No one,—I mean, no sincere believer in Christ,—can doubt whether he ought to view those who are without the pale of Christianity, as our religion itself views them; or whether we ought to feel, to cherish, and to exercise towards them, the sentiments which our religion expresses in regard to them. What, then, are the views and sentiments of our religion, in respect to the heathen world, and to all who are without the knowledge of Christ?

I say not, for Christianity does not say, that among the heathen, and the believers of a false religion, none are virtuous. There were in the time of our Lord, and there are now, virtuous and good men under every form of religion in the world. Nor do I say, for our religion does not say, that the offerers of a false worship, as far as this worship is offered in simplicity and sincerity of heart, are not accepted by God. I have not a doubt upon the question, whether they are accepted by him. I believe, for I think that our religion teaches us, that in every nation, he that fears God, according to the best conceptions which he has of him, and does righteousness, as far as he understands the law of righteousness, is spiritually a child of God, and will not fail of a part in the inheritance of the children of God. And I further believe, and doubt not, that no one who has lived, or who will live, from the necessity of his condition, ignorant of the true God, in false religion, and in an-idolatrous wor-

ship, will at last be condemned, because he knew not what he could not know; and did not, what he had not the means of understanding that it was his duty to do. These, I hope, will be considered as ample concessions.\*

But, with all these concessions distinctly before us, let us view the heathen world, — the world that is without Christianity, — as our religion views it, and as it actually is. I would not, if I could, excite a false, an artificial sympathy, in the cause of missions. Christianity needs no plotting, no trick, no concealment, no overcharged representations, for the accomplishment of any of its purposes. But let us not shut our eyes against the truth. Let us not view heathenism, and false religion, only as they are seen in the characters of a few

\* I here quote with pleasure the sentiments of Macknight upon the question of the salvation of heathens. I do not know any other writer, of those who are called Orthodox, who has treated this subject with equal liberality of feeling. "That the pious heathens should have their faith counted to them for righteousness at the judgment, notwithstanding it may have been deficient in many particulars, and even erroneous, is not unreasonable; provided in these instances of error, they have used their best endeavors to know the truth, and have not been led by these errors into habitual sin." "For it can no longer be pretended, that by making faith the means of salvation, the gospel hath consigned all the heathens to damnation. Neither can God be accused of partiality, in conferring the benefit of revelation upon so small a portion of the human race, in the false notion, that the actual knowledge of revelation is necessary to salvation. For although the number of those, who have lived without revelation, hath hitherto been much greater than of those who have enjoyed that benefit, no unrighteousness can be imputed to God, since he hath not excluded those from salvation, who have been denied revelation." Translation of the Apostolical Epistles, vol. 1. pp. 197—201.



individuals, who stand out in most honorable prominence, in the picture which has come down to us of their age; and who, against every adverse influence, were illustrious as models of a piety and virtue, which would have made them worthy of honor in any age. Nor let us determine the character of heathenism, and of false religion, by considering them as they are manifested merely in their gorgeous shows; in their pomp and splendor; or, as they are sometimes brought before us, in their most simple and harmless rites. They have other features, which are the indices of another character. They have other principles, and interests, and ends, than are to be seen in a casual glance at them; other practices and consequences, which open to us very different views of their nature and character; and which are suited to excite a corresponding difference of sentiment, in regard to those who are under their influence. Let us, then, view them in the light in which they are brought before us by the sentiments, the feelings, and conduct, of Christ and his apostles, in regard to them.

In this aspect of the subject, I would say that, even if there were not to be found in the records of our religion any clear and explicit expressions of its sentiments in respect to the heathen, and to all to whom a knowledge of it has not been imparted, it still would not be doubtful what are these sentiments; or, what are the feelings with which *we* should view the world, which is without the knowledge of Christ. Take only the *conduct* of our Lord and of his apostles, their labors, and their sufferings even to death, in the cause of extending and establishing our religion; in the cause of opposing, and exterminating error, superstition and sin; in the

cause of rescuing men from the delusion, and the debasement, of idolatry and of all false worship ; and who, that believes that Christianity is a dispensation from God, can doubt whether the rescue of men from this delusion and this debasement, — whether the recovery of heathens, and of those who are living under the influences of false religion, from their errors, superstitions and sins, — was in itself a cause as great and important, as essential to human good and to human happiness, as this plan in the divine economy, and these toils, and privations, and sufferings for its accomplishment, were themselves great and peculiar ? Let us conceive, as distinctly as we can, of the *character* of our Lord. Let us bring him before our minds, as he is brought before us in the New Testament, as the Son of God ; the long promised Messiah, and Saviour, whom the Father had sanctified and sent into the world, for the express end, “ that the world through him might be saved.” Let us bring him before our minds, associated, as he is, throughout the New Testament, in his mission, and life, and death, if I may so express myself, with the deep interest of God himself in the cause of suppressing everywhere idolatry and false religion, and of recovering men from the degradation, the vices and crimes, to which ignorance of himself and superstition had brought them. Let us conceive of this most exalted, this most holy of all the messengers of God, laboring daily, and daily suffering, that he might bring men to the truth, and sanctify them by the truth ; enduring the scoffs, the insults, the artifices, and the persecutions of those, whom he came “ to save, and to bless, by turning them from their iniquities unto God ; ”

and at last, in the cause of that salvation which he preached, and for which alone he lived, "humbling himself to death, even the death of the cross." Let us hear him, when he sends forth his apostles to preach the gospel to every creature, saying to them, "he that believeth, and is baptised, shall be saved, and he that believeth not, shall be condemned." And let us follow these apostles, who have given up everything of this world, that they might preach every where "the unsearchable riches of Christ," as they spread themselves through Syria, Phœnicia, the populous provinces of Asia Minor, and of Macedonia and Greece, comprehending the cities of Antioch, of Lystra and Derbe, of Thessalonica and Philippi, of Corinth and Ephesus, of Athens and Rome ; and, if we should believe tradition, visiting even Spain, and the shores of Gaul and Britain. Like their Master, they are willing "to spend and to be spent," in the work ; and they "account all things to be but loss, for the excellency of the knowledge of Christ ;" for the privilege, as widely as possible, of extending it over the earth ; and, like their Master, every one of them dies in the cause ; and most of them, the victims of their fidelity in it. Suppose, then, that our religion had not given to us any very definite expressions of the religious and moral state of those, who were living in heathenism and false religion. Must not their condition, I would ask, have been most deplorable, to have excited this sympathy, this interest, stronger than death, in their recovery ; to have led to this wonderful plan, in God's moral providence, and to these wonderful means, for their rescue, their salvation ? Can it then be a question, what is the interest, the

earnestness, which we should feel, in the cause of diffusing the knowledge, the spirit, and the blessings of our religion ?

But the *language* of our Lord and of his apostles, in reference to the religious and moral condition of those who are without the gospel, is not equivocal. Interpreted as they should be, by the import which his own, and the conduct of his apostles have given to them, the expressions, surely, are full of most solemn and affecting meaning. "The Son of man came, to seek, and to save, that which was lost." Again, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: for, God sent not his Son into the world, to condemn the world, but that the world through him might be saved." Again; "They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance." Again; "I am come a light into the world, that whosoever believeth in me, may not abide in darkness; but may have the light of life." And, in conformity with this language, the apostle of the gentiles represents them as "without God in the world," and without any rational hope. He says to them, "ye were darkness; but now are ye light in the Lord." "Ye were far off;" but now are "made nigh by the blood of Christ." But instead of quoting detached expressions on this subject, let me refer any one, who would conceive rightly of it, to the three first chapters of the Epistle to the Romans. Here is a picture of degradation, of sin and misery, which will prepare any one, who has read the evangelists with any serious attention, for the inference of the author of this epistle. "We

have proved both of Jews and Gentiles, that they are all under sin."

Our Lord, indeed, uttered no denunciations against the mere offerers of a false worship; nor did his apostles, great as was their zeal for the conversion of men, pronounce anathemas against them, merely as idolaters. But our religion contemplates idolatry, and all false religion, even in their best state, and least corrupting influence, as a delusion, from which God in his mercy would rescue those who are living under them. It also brings idolatry and false religion before us, as the history of all time represents them, as the prolific mothers of all the vices and crimes, that can debase our nature and disqualify for heaven. In the view of Christ and his apostles, the world was worshipping, "they knew not what." Men were not only in darkness, but were "loving darkness better than light, because their deeds were evil." They were immortal beings; yet "alienated from the life of God, through the ignorance that was in them;" "given up to uncleanness, and to vile affections;" degraded from the condition, and lost to the purposes, for which God designed them. Let it be admitted then, that there were those, both among Jews and Gentiles, who, before they had heard the teaching of our Lord and of his apostles, were prepared to sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven. Still, the records of the evangelists, of the apostles, and of profane history, alike assure us, that offences both against piety and virtue, which are not to be named among Christians, were not only established by usage, but were sanctioned by all the authority, which the opinion and example of the master spirits of

the age could give to them. We do not violate charity, when we say of the decidedly virtuous heathen in the time of our Lord, that they were *few*; that they shone as stars, appearing here and there in a night, when heavy and black clouds had gathered, and were rolling tumultuously through the air, accumulating in their progress new elements of a storm, which was threatening to burst with tremendous violence upon the earth. And I would ask, has any important change, since that time, been made in the character of heathenism, and of false religion? If not, what should be our sentiments of them? And, what are our obligations in regard to those, who know not God, and Jesus Christ whom he has sent?

“While Paul waited at Athens,” as we are told, “his spirit was stirred in him, when he saw the city wholly given up to idolatry.” This translation of the words of the evangelist, however, expresses but feebly the emotions, which were excited in the mind of the Apostle, when he saw everywhere about him the images, that were worshipped by the Athenians. So zealous, indeed, as is well known, were the Greeks, and especially the Athenians, for this species of worship, that, not satisfied with the number of deities, which had come down to them from their fathers, they not only often consecrated new ones of their own invention, but freely adopted also the gods of other nations. Nay, so careful were they not to omit the acknowledgment of any divine power, whether celestial, terrestrial, or infernal, which they even suspected might claim their homage, that they erected altars to unknown gods; until they had no

less than thirty thousand objects of worship.\* Paul, therefore, saw the city, not only given up wholly to idolatry, but full of the images of the gods of Greece. He saw the city most renowned in the world for the triumphs of art, the most splendid on the earth in its temples, the proudest in its schools of philosophy; the city, to which even imperial Rome sent the most distinguished of its youth, to train them for the forum, and to qualify them to be instructors at home, filled with idols. He saw the city, which was the centre of the learning of the world, lying in the darkness of utter ignorance of the one true God. He saw the human mind, there, at once exalted by every earthly attainment, and depraved and debased by the most licentious and corrupt superstition. He saw those immortal beings prostituting the highest powers of their nature to the lowest and vilest services; and dishonoring alike themselves, and God their Maker. Not only therefore was his spirit "stirred within him;" but his was at once, a mingled emotion of indignation against those, who, "professing themselves to be wise," had closed their minds against the knowledge of God, and were blind leaders of the blind; of pity towards the miserably deluded multitude; of zeal for the cause of God and of human nature; and of earnestness for the reformation, and the salvation of men, so lost in ignorance and sin. It was the excitement of a mind, which was enlightened and sanctified by christian conceptions of God, and by christian sentiments of the worship and duty, which man owes to his Maker. It was the action of a mind, under the influence of chris-

\* Robinson's Archæologia, p. 195.

tian views of the condition of man, while yet in idolatry and sin; and of the designs of God in regard to the world, by his Son Jesus Christ. It was the movement of a mind, which felt the infinite worth of the religion of Christ; which felt an unquenchable zeal for the extension of its blessings; and which could not be satisfied with itself, while anything was neglected, that could be done to reform, and to save the world.

We have, indeed no reason to suppose, that Paul was more strongly affected by the spectacle of idols and of idolatry at Athens, than he was at Rome, or at Corinth, or at Ephesus, or at Thessalonica; or than he was at any place, in which he witnessed the triumph of a false and a debasing worship, and the corruption of heart and manners that are associated with it. We have here but the incidental expression of a feeling, or rather of a state of mind, with which he everywhere, and at all times, looked upon the heathen world. He had been sent forth, like the other apostles, "to preach the gospel to every creature;" to call men, "everywhere, to repent and to turn to God; to open their eyes, and to turn them from darkness to light;" and everywhere to establish the worship and service of the one God, "through the one mediator between God and man, the man Christ Jesus." And, in this cause, he had made the greatest personal sacrifices to which man could be called; and had endured all that man could sustain. I need not enter into a detail of his journeyings, of his labors, and of the persecutions which he suffered, while, with unimpaired fortitude and resolution, he ceased not, in the city and the country, on the land and on the sea, while at liberty and while in chains, by conversation, by preaching and by his let-



ters, to do all that man could do, to reclaim his fellow-men from idolatry and sin, to the faith of Christ; to the knowledge, and love, and worship of God; and to holiness here, in preparation for immortal happiness hereafter. We all know, in this work Paul persisted against all obstacles, and under every accumulation of suffering, untired, and undiscouraged; and that, like his Master, he gloriously terminated his life and his toils together in the cause. — I would then ask any one, who is opposed to the missionary cause, or who is indifferent concerning it, here to pause and seriously to consider, whence was this sympathy of Paul in the moral condition of the heathen world? Was it unreasonable? Was it excessive? Were his efforts, or his sacrifices, beyond the fair demands, or the true importance, of the object? Or did he in truth feel no more for this cause, than ought to be felt for it by every Christian?

The true view of heathenism is, not that it is a condition, in which, if a man die, he is therefore necessarily under eternal condemnation. Terrible thought; and most dishonorable alike to God, and to Christianity! But, still, that it is a condition of darkness, of sin, and wretchedness, from which it is God's purpose to redeem the world. Paul saw not, nor did any of the apostles see in the heathen world, men who were doomed to endless perdition, only because they were pagans. But he saw in them the human nature degraded and debased; and his was a deep, and strong feeling of the greatness of the change, in character, in condition, and in happiness, which a cordial reception of Christianity would bring to them. He saw in them men, who were groping their way, they knew not whither; and who were sinking

deeper in moral turpitude by the very efforts, the very services, to which their false and debasing conceptions of religion were leading them. He saw the moral image of God in the soul to be marred and defiled; and he saw, and felt that, by the religion of Christ alone, its beauty and its purity could be restored. In these sentiments, and these feelings, is the first element of the missionary spirit; or of a spirit alive to the cause of the greatest practicable extension of the gospel of Christ. If, then, we see our fellow creatures in the darkness, and debasement, and misery of superstition, idolatry and crime, and have none of the sympathy with their condition which Paul felt, and none of the interest which our religion breathes from every page of its records, in the cause of their deliverance, their redemption, have we the spirit of the disciples of Christ? or, are we Christians?

Different views are taken of heathenism, and of false religion, and very different sentiments are excited in regard to them, far less from the actual diversity of their character, — although, indeed, it differs greatly in different places, — than from the diversity of the state of mind in which it is contemplated by men. An infidel has told us, that “the religion of the Pagans consisted alone in morality and festivals; in morality, which is common to men in all ages and countries; and in festivals, which were no other than seasons of rejoicing, and which could bring with them no injury to mankind.”\* And with a merely speculative Christian, by whom religion is regarded only as a matter of opinion, — a sub-

\* Voltaire's *Louis XIV.*

ject for occasional discussion, the pagan idolatry was, and is, a mere speculative absurdity. With those who view religion only as a political engine, Paganism, and all religion, is good or bad, as it is favorable or unfavorable to their views of civil policy. And by those, who care little or nothing for the religion in which they have been educated, in any of its forms, or of its characteristic sentiments, no interest whatever will, of course, be felt in the religious or moral condition of the world. But neither did our Lord, nor his apostles, look upon heathenism with indifference; nor only, nor peculiarly in its political bearings; nor as a mere error of judgment; nor as an innocent, or a moral institution. No. Had our Lord and his apostles reasoned of the world, as too many now reason of those who are without the knowledge of God, and the blessings of his gospel; had they said, "the time has not come to bring Jews and heathens to the knowledge of the truth. They are not qualified to receive it. God will execute his own work, in his own time. They are safe. They will be judged in equity, and in mercy. Why then interfere, where our interference is not requested?"—Had our Lord and his apostles thus reasoned of the world, what would now have been our condition? How much better than that of the ancient idolaters of Athens or of Rome; or the modern idolaters of Hindoostan or of China? Let impartial justice preside over the inquiry, and I have no fear concerning the decision upon it in every mind.

May I not then say to you, reader, whoever you may be, cultivate a christian sense of the religious and moral condition of those, who are living under the influences of heathenism, and of false religion, and, like Paul's,

your spirit will be "stirred in you," when you look upon the nations that are "wholly given up to idolatry?"

Yes, carry with you, into those dark regions of the earth, the light and spirit of the gospel of Christ, and your heart will "burn within you," with compassion for their miserable condition, and with christian zeal in the cause of their deliverance from it. What, indeed, is there, that is low, what that is vicious, or what that is wretched, which was not comprehended in ancient, and which is not comprehended in modern, heathenism? There is nothing to be conceived either of lewdness, or of cruelty, which had not the sanctions of the religion of Greece and Rome; and which is not now a part of the idolatrous worship of the world. Nor, in any section of the world, was moral instruction ever connected with any department, or office, of heathen worship. Nay, more. This worship, with the vices that were not only incidental to it, but which found, in some of its exercises, their very spirit and life, was not left, even in the most cultivated ages of antiquity, *alone* to exert its full influence upon the multitude. Even legislators and philosophers, instead of endeavoring to instruct, and to reclaim their ignorant and corrupted countrymen, encouraged this degrading service by their teaching, required it by their laws, and sanctioned it by their examples. I ask, only, then, that the world which is without our religion, should be seen by us in the light, and considered with the sentiments, with which it was seen and considered by our Lord and his Apostles; and we shall be secure of the first element, or principle, of that spirit which will earnestly desire, and gladly seize the occasion, as widely as possible to diffuse the knowledge, and influence, of the truth as it is in Jesus.

The *second* element, or principle, of that spirit, which feels its obligation to do all that it may for the diffusion of our religion, is, *a deep and strong sense of the reality, and power, and worth of our religion ; and of the inestimable blessings which it will not fail to impart to those, who shall cordially receive, and faithfully obey it.*

I have dwelt, perhaps, longer than it may be thought by many to have been necessary that I should have dwelt, on the sentiments with which our religion regards the heathen world. But I know that there are not a few, even of those who have made some progress in religious knowledge, whose opinions on this subject are unformed and unsettled ; and that there are not a few also, who reason, as I think, most unjustly concerning it. I was willing, also, to detain attention for a few minutes longer than I would otherwise have done, upon the first element, or principle, of the missionary enterprise, from a conviction that, if this principle be distinctly understood, and strongly felt, a preparation will be secured for the succeeding topics of this letter. These topics I will now treat as briefly as I can.

Is our religion, then, *a reality* ? Are its doctrines respecting the character and government of God, respecting the condition of man in this world, respecting our Lord Jesus Christ, and the eternal life that is beyond the grave, actually a revelation from God to us ? I appeal, then, to the consciousness which the Christian has of the power, and the worth of his religion. I appeal to his experience of its purifying, its heavenly influence upon the heart that receives, and loves it, and yields to it. I appeal to his experience of its adaptation to the strongest wants of his nature ; to the wants of his

immortal nature; to his experience of its power of exalting the soul above all that would degrade and debase it; of bringing man to the greatest nearness to God, to which he can be brought in this world; and of giving, even here, a foretaste of the blessedness, which it assures to its obedient believers hereafter.

Who, that thus knows the power and the worth of the religion of Christ, will not most earnestly, most solicitously desire its widest, its universal extension? We may possess knowledge, and riches, and other sources of great immediate gratification, and be strongly sensible of their worth, and yet not only not desire their diffusion, but even feel our own interest and happiness essentially depend upon the very fact of our exclusive possession of them. But so it cannot be in regard to the principles and the spirit of the religion of Christ. In each one of its principles, and in every object of it, Christianity is stamped with the character of *universality*, which belongs to no other religion; and, corresponding with this peculiarity of it, is the spirit which it awakens in its sincere believers. Christian benevolence, the love which Christianity inspires, is a principle that cannot lie inactive in the soul that receives it. It will expand itself beyond the sphere of its capacity of action. It will wish, and it will pray for, the amelioration of the suffering, to which it can extend only the emotions, and the breathings, of its compassionate desires. It will wish, and it will pray for, the universal diffusion of truth, and purity, and happiness. Nor will it evaporate in a wish; or think that its end is attained, only by a prayer for the good of all men. It will not indeed waste itself on the expance of ignorance, and

weakness, and suffering, and sin ; or spend its strength where it can impart no light, or comfort, or improvement. But, while it diffuses itself, like that subtile, elastic, all pervading fluid, which surrounds and fills our earth, and is the life of every living thing, it will ever delight to *concentrate its power*; and here, and there, and everywhere, as it may, to accomplish the greatest good of which it is capable. Christian benevolence will never hesitate upon the question, whether it *shall* act, wherever it *may* act, for the good of others. It can no more live without this action, than the selfish principle can live without action for its own indulgence. Do I, then, address those who have a christian sense of the reality, and power, and worth of our religion ? With them, the knowledge of an opportunity, and the possession of the means of more widely extending it, will at once secure all that, christian earnestness, and that christian benevolence, can accomplish in this enterprise.

In thinking of the early 'extension of our religion,—the unexampled rapidity of its extension during the life of the Apostles ; and in pursuing the inquiries, “ why has it not since been more widely diffused ? Why has it not long ago penetrated into every region, where civil government is established, and the arts of civilized life are cultivated, and where men are qualified to weigh the evidences of its truth ? and, why has it not overshadowed, and withered the superstitions, and exterminated the false religion, and the idolatries, of Turkey, of Persia, of Hindoostan, and of the vast empire of China ? Why has it not yet spread through Africa ? Why has it not accomplished in the islands of the Indian

ocean, and in all those of the Pacific, the good which it is said recently to have accomplished in the Society Isles?""\*

In thus comparing what our religion has done, with what we are very plainly taught that it was intended to do, we too easily rest in causes of its past } and present condition, which leave the blame of the narrowness of the present bounds of Christendom anywhere, but where indeed it belongs ; that is, with those who have called themselves Christians. It is said too, in our own justification, that the age of miracles has passed ; and that converts are not therefore now to be made, as they were in the days of the Apostles. And then we resort to the consideration, that there is work enough to be done at home, without going abroad to proselyte. And, if still pressed upon the subject, we ask, "where, and what, are the indications of Providence, that our labors in the work of extending our religion among the heathen

\* In the year 1773, Capt. Cook estimated the number of inhabitants in the Society Islands at 200,000. The missionaries think that there must have been, at that time, at least 150,000. But in 1797, when the missionaries arrived there, the number did not exceed 20,000; and before Christianity began to exert much influence there, the number had diminished to little more than 15,000. It is believed that two thirds of the children, that were born, were sacrificed to idols; or were thrown into the sea to propitiate the sharks, which were worshipped as gods; or were buried alive. In the years 1801 and 1802, Mr John Turnbull resided at Otaheite for commercial purposes; and has since published "A Voyage round the world, in the years 1800, 1, 2, 3, and 4." Of the inhabitants of these islands, he says, "their pollution beggars all description; and my mind revolts from a recollection, which recalls so many objects of disgust and horror. Their wickedness is enough to call down the immediate judgment of heaven; and unless their manners change, I pronounce that they will not long remain in the number



will be successful ?” But I would ask any one who so reasons concerning the missionary cause, to bring home to himself the inquiry, as far as respects the intellectual and moral condition of the world, “what better indications had our Lord and his apostles of success in the work of diffusing his religion, than we now have ?” I may ask, too, even at the hazard of starting those who have not so viewed it, if our religion be not, essentially, a religion of proselytism ? Are not its designs respecting all mankind forcing themselves upon our notice, on every page of its records ? Does it offer any compromise with false religion, or with idolatry, in any of their forms ? Nay, more, I would ask, if Christianity is to be extended over the whole world, and if

of nations.” Now, however, not less than 12,000, in these islands, can read the word of God intelligibly ; considerable portions of which have been translated into their language, printed and circulated. Three thousand children and adults are now in the school. Many are able to write, and some are considerably acquainted with arithmetic. The pleasures of the domestic circle are now known among them. Industry has increased. Drunkenness has become rare. Theft seldom occurs ; and murder is still more unfrequent. The aged and infirm are kindly treated. Hospitals have been established ; and charitable societies instituted to relieve the afflicted poor. Their government is defined, and limited by a constitution ; and the king and his chiefs have power only to execute the laws. Their wars are ended, and the weapons of war are perishing. Family prayer is almost universal. Twentyeight houses of worship are opened on the Sabbath, and eighteen natives are employed as missionaries in the neighboring islands. These are facts which require no comment. It would be easy to adduce many others, in regard to these islanders, which are not less interesting. But I would rather refer the reader, who would know more of this subject, to the *London Quarterly Chronicle* for July and October, 1823 ; and to the *Missionary Herald* for September, 1825.

the age of miracles be gone by not to return, where is the consistency of waiting for a miraculous direction in this work, and for miraculous assistance in its execution? Shall we then wait for miraculous manifestations, to excite us to do what we may for its universal extension?

I will even proceed a step further, and ask, if we have not some advantage for the propagation of our religion, which the Apostles had not? With them, Christianity was an experiment that was yet to be tried. But we have the evidence of its truth and excellence, which is derived from the admirable institutions that have grown out of it; and which as much belong to it and depend upon it, as the branches of a vine belong to, and depend upon the stock to which they are attached. We can show, and prove, that in the degree to which it has been left to itself, unfettered by civil and ecclesiastical restrictions, it has triumphed over the strongest passions, and the most inveterate prejudices and customs; and has repressed abuses and crimes, which have been established and sanctioned by every other religion. By the knowledge, also, which it has imparted of mutual rights and duties, it has modified, and, we hesitate not to say, has improved civil government and public morals, to an extent to which no other than christian principles could have advanced them. Who that has thoroughly studied the history of our own country, has a doubt whether we owe our peculiar civil institutions to Christianity?\*

\* I would refer the reader, who has not much time for inquiry on this subject, to the very able sermon, preached before the Legislature of the Commonwealth, by the Rev. Mr Dewey, of New Bedford.

send our religion, and recommend it, by these most obvious and grand results of it. The countless associations which it has originated, for all the conceivable purposes of benevolence ; the systems of education, that are essentially christian, which are forming and advancing throughout Christendom ; the new responsibility which it devolves upon woman, and the new rank which it has given to her ; the emancipation which it has effected of the poor, from the entailed ignorance, degradation and debasement, in which every other religion finds, and leaves them ; its efforts, and its success, in the work of abolishing slavery ; and its influence on the domestic relations, and on domestic happiness ; — these are effects of our religion, which, in proportion as they are comprehended, and are seen in their true character by the intelligent of other religions, will do much, and cannot fail to do much, for its extension.\*

\* “ Before going to war, it is right to count the cost ; and in the conflict which Christians have begun to wage for the moral subjugation of the world, it is proper to estimate whether, with their few and scattered numbers, they can cope with the myriads of their opponents. Certainly at no former period had they such means, and such promising success, as we now have. All the ancient ‘ war weapons ’ of victory, excepting miracles, are at their disposal ; and new instruments of still greater potency, which the science of the latter days has been accumulating for a universal revolution of the mind, are ready to be brought into action, upon a scale of overpowering magnitude. Even the single resource which is lost, may yet be recompensed by equivalents ; and a substitute, in many respects, may be found for miracles. The first effect of a miracle is, to arouse the attention, and to overawe opposing prejudices. The second, to afford a proof of the truth of the religion, of which it is a sealing accompaniment. The first object may be gained by experi-

From what it has done, bad as Christendom is, we can demonstrate its adaptation to the condition, and to the wants of all men, and its tendency to an indefinite improvement of the human mind and character.

mental philosophy. As to the second, the difference in the proof of our religion, to any to whom it shall now be proposed, from its miracles, lies rather in the fact, that this proof is at the present day more circuitous, than that it is less conclusive, than it was in the days of the Apostles. Besides, the turning point of receiving Christianity, even in the apostolic age, consisted less in having seen the miracles, than in seeing their own need of a revelation, and its adaptation to the present circumstances of humanity. Moral influence has always prevailed more than supernatural influence. The generation that literally lived on miracles, and had 'angels' food' for their daily bread, perished from unbelief in the desert; while their children, brought up in the loneliness of the wilderness, far from the corruptions of the surrounding nations, were even eminent to after times, as an example of 'a right godly nation.'"

Hints on Missions, by James Douglas, Esq. pp. 22—24. This is a sensible little book; and far better worth reading, than have been many books upon the subject of missions, which have been, and are, more popular.

A friend suggests to me the expediency of remarking here, that the effect of miracles, as a means of missionary success, has been overrated; for the Apostles seem to have resorted to them only incidentally; and Rammohun Roy says, they are not of the value in the East, which many Christians are accustomed to ascribe to them. It is indeed well known, that the Hindoos boast of far more wonderful miracles, than are related by the Evangelists; and though these reputed miracles are as wonderful absurdities as were ever imposed upon human credulity, they must, and will dispose unconverted natives of India, to allow but little importance to the miracles of our religion. But converts to Christianity in that country, will obtain new sentiments of the miracles of Hindooism; and then also will they see in the miracles of the gospel much to confirm their faith, that it is, what it claims to be, a dispensation from God,

The *third*, and last element, or principle of that spirit, which feels a paramount obligation to do all that it may for the diffusion of our religion, is the feeling that God, in dispensing signal blessings to men, designs that they, whom he so distinguishes, shall be his agents in giving the widest possible extension to these blessings. In other words, *God designs that man shall be his instrument, for imparting the blessings of Christianity to man*; and he, who has the means, and the opportunities, thus to benefit his fellow creatures, will be held responsible at the bar of heaven, for the execution of the work which God thus requires of him.

That man should sympathize with man, that he should feel an interest, deep and strong, in the condition of his fellow-men; and, especially, that we should be affected, and strongly affected, by the wants and sufferings, not only of those around us, but of our whole race, I fear not to say is as much a law of our nature, as it is that we should feel a deep and strong interest in those, who are immediately connected with us, in the nearest relations of life; or, as it is, that we should love ourselves. This feeling may be, and it is, kept down within us, by the ascendant influence, which is obtained in our hearts by narrow, local, and selfish interests. It is a feeling, which many of the circumstances in our early education are suited to repress, and to enfeeble in us; and which our daily habits of business and of pleasure, as mere men of the world, may be counteracting, and restraining, and deadening within us. But there are occasions in the life of every one, whose heart has not been shut up by bands of brass, or iron, or adamant, when this feeling, chilled and dead as it may have seemed to be, is warmed into life, and puts

forth its strength, and breaks from its enclosures, and speaks in a language not to be misunderstood ; at once vindicating our nature from the charge, that,

“ There is no flesh in man’s obdurate heart,  
It does not feel for man ; ”

and demonstrating that it is the purpose of God, that man shall be his instrument for the communication of all possible blessings to man. I need not refer you to the effects, which are produced within us, while we are reading narratives of real, or imaginary scenes and circumstances of distress. These effects alone demonstrate, not only that God has made us for one another, but that, in an important sense, he has made each one of us for the whole of our species. Who, I ask, dwells upon the pages of history, merely that he may possess its facts ; or simply for the mere personal uses which he may make of them ? Or, who that knows the blessings of civil rights, and of civil liberty, has not felt all his indignation awakened against the despot, that has trampled upon these rights, even though ages have revolved, since the tyrant and the tyranny have passed away ? And who has not felt a joy, an exultation, to be surpassed only by that of an emancipated people, when the tyrant has fallen, and when at least one well directed effort has been made in the cause of human freedom ? Who, as he has pondered on the pages of history, has not gone forth with the armies, over whose dust centuries have revolved, and joined the standard of the leader whom he has chosen, and fought for the rights of man ; rejoicing, or suffering, as they were obtained, or lost ; filled with the interests, the hopes, the fears of the distant age, to which his existence for the

hour has been transferred ; and prepared for all the efforts and sacrifices of the cause which he has espoused, and which he believes to be the cause of truth, and right, and human happiness ? Who has read of the wise, intrepid, persevering, disinterested benefactors of their age, — be that age as distant from us as it may, and has not felt that they were the glory of our race ? Who has not sympathized with them in their purposes, shared their toils, triumphed in their successes, and lamented their defeats ? Who has not felt, when under the influence of their examples, the true greatness and dignity of a heroic, self-denying, upright and benevolent spirit ; struggling against the difficulties that opposed it ; sacrificing its ease, its security, its peace, and all its immediate interests, for the advancement of the condition and happiness of others ? And who has not felt himself to be raised in the scale of being, by the consciousness that he is united, by the bond of a common nature, with all this virtue, this greatness, this excellence ?

Yes, it is not less a law of our nature, that we should go out of ourselves, that we should feel a strong interest in others, and not only in the wants and the happiness of our family, our neighborhood, our country and our age, but in those too of men in every country, and in all time, than it is that we should love ourselves. I say not, that one principle is as strong, and steady, and active at all times, or that it is as generally manifested in human conduct, as is the other. It is not. In many, it is bound in the chains of a sordid avarice. In many, it is kept in subjection by a miserable ambition, which values nothing, but as it conduces to personal dis-

tion. And in many, it lies buried under heaps of the rubbish of cares and interests, of appetites and propensities, of prejudices and passions, not one of which has an object beyond the individual, to whom they are the chief, and perhaps the only good of life. But the principle of sympathy, — of sympathy, I mean, with the cause of human nature, of human good and happiness, — dead and buried as it sometimes seems to be, does also sometimes rise, and manifest itself; and, with an electric influence, at once animate, and give new vigor, to thousands, and millions. How has the thrill of its power been felt, in the cause of the abolition of the slave trade? How was it felt, when the first struggles of the Greeks for freedom were published throughout Christendom? How was it felt, when it was thought that the sun of liberty had broken through the clouds, which, for centuries, had covered Spain; and that a new day was about to open upon that dark spot of the earth? And how was it felt, when we were assured that one and another of the oppressed nations of South America had conquered, had triumphed, had secured a government of its choice, a constitution, equal laws, independence? And who, that has tasted the blessings, and that knows the happiness of civil liberty, does not desire, and will not pray, that it may be universal? Who would not rejoice to hear, that despotism is everywhere at an end? Who would not contribute what he can, to the cause of the universal emancipation of our race, from the injustice and cruelty, the degradation and misery, of civil tyranny?—And is civil freedom, or are civil rights and privileges, so great a boon, that, merely to name them, is to kindle desire in every heart, that they may



be universal? And is the sympathy that is thus excited, one of the provisions of God, for the advancement of the great cause of civil liberty throughout the world? What, then, should be our sympathy in the cause of religion; of religious liberty; of the rescue of man from the slavery of a superstition, a thousand times more debasing than is any civil bondage; in the cause of bringing men to the liberty, the exaltation of condition, and the happiness, of the sons of God?

Christians, let us feel the value of our privileges, and the greatness of our responsibility for them. God has committed them to us for our own improvement, and as means of our own salvation. But is it not also his will, that we should be his instruments for the improvement and the salvation of our fellow-men? How, think you, is our religion to be extended through the world, but by the christian earnestness, and the christian benevolence of those, who feel its reality, its worth, and its power; and the greatness of the blessings which it will impart to those who receive it? We believe, indeed, that it ever has been, that it is, and that it will be, in the care of him, who sent his Son to be the Saviour of the world. But our Lord committed it to the immediate charge of his apostles; and they have left it—to those who shall believe in it. God will honor us as his agents, in the work of imparting to all the greatest of all his blessings. Is proof of the principle demanded? I will ask, why has God, in such diversified measures, allotted to us our talents, and our capacities? Why has he appointed such a diversity in the condition of men? Why has he connected us in bonds of families, of neighborhoods, and of communi-

ies ? And why has he subjected all to so many weaknesses, and exposures, and wants, and sufferings ? No one will doubt, whether one purpose of these ordinations of his providence is, the accomplishment, by the instrumentality of man, of his designs of benevolence towards man. And is it less clearly God's design, that we should extend, as far as we may, the bread of life, and the waters of life, to those who are suffering from the want of them, than it is that we should give of our bread to the hungry, or relieve the distress which we have the means and opportunity of relieving ?

Fellow-christians, let us feel that we are to give account to God, for the use which we make of our powers of mind and of body, of our property, of our influence, and of every means which we have of being good, *by doing good*. And if, where much has been given, much will be required, will not much be demanded from us, and may not much be most justly demanded, in return for the most precious of God's gifts to us, the religion of his Son ? Admit that the heathens are safe, as far as that idolatry is concerned, the evil of which they know not. The great question to engage our attention is, are *we safe*, while we possess the means of their instruction, their reformation, and their best happiness, and yet fail to employ them to the purposes, for which God has entrusted us with them ? Are we safe, if this talent shall be kept by us, laid up in a napkin ? Can we render our account with joy at the bar of heaven, if, having freely received this unspeakable gift, we have cared nothing for the condition of those who have it not ; and have done nothing, that they may be partakers with us of the salvation, which is in Christ Jesus, with everlasting glory ?

Suffer me here to say, that I fear we do not think enough of the importance of *prayer*, in this, as well as in all our great and important enterprises. God wills that religious truth, like other truth, should be extended by human agency. But not by an independent agency of man. We are, in this great concern, to "be workers together with God;" and while our wills, and affections, and labors, are to be given to the service, we are "in all our ways to acknowledge Him, that he may direct our steps." Before our Lord elected his apostles, he was all night in prayer to God; and we see his apostles relying not more on their miraculous powers, than on their prayers, for the cooperation of God in their work. Let us not, then, indulge narrow views of our relation to God; of the intimacy of the communion which we may hold with him; and of the influence which may be exerted by God upon us, and by God, in cooperation with us, in perfect consistency with our own moral freedom. Let us, more than we have done, realize what we ask of God, when we pray, "may thy kingdom come, and thy will be done on earth, as it is done in heaven!"

We live in a time, peculiarly favorable to every attempt that can be made for human improvement and happiness. Nor is it alone in those departments, to which science with her new and wonderful discoveries, has extended her influence, that we find a new spirit of excitement, and of enterprise. The fact, that the long known mechanic powers are, of late, found to possess capacities, very far beyond all the uses to which they had been applied; and the fact too, not less interesting and important, of the discovery of a new mechanical agent, which may be applied alike to works the most

simple, and the most complex—to the greatest and grandest operations, and to those which are the most minute; have given an impulse to inquiry, and to the spirit of discovery, and effort, in every department of human knowledge. The idea is awakened, and is abroad, that nothing is to be deemed impracticable, till it has been fairly tried; and that no exertion for an object is to be relaxed, while any means remain, which may be employed for its attainment. It is felt, that there may be new applications of the known capacities of human nature, not yet hinted at in any of our systems of mental philosophy; and even that new moral agents may be discovered, which may be employed to accomplish in the moral world changes and improvements, as great as have been extended to the various departments of art, by the power of a new physical agent. In Europe, and in our own country, great are the changes that have been accomplished, within the last fifty years, by the systems of education, which have been devised and adopted, and which are widely extending; by the multiplication of books, which grows with the multiplication of readers; by the new views which have been opened, and are everywhere obtaining increased and increasing attention; of religious liberty, and of religious rights; and which are awakening new convictions, and new interests, and are giving a new impulse to thought and action. Great are the changes of opinion, which are spreading, and which will continue to spread, through the nations, of the nature and ends of civil government; of the *rights* of the *ruled*, and of the duty and accountableness of rulers. And, I am happy to say, that, compared with any former time since the days of

the Apostles, great, throughout Christendom, is the revolution, that has been produced in opinion and in feeling, concerning the relation of man to man ; and concerning our capacity, and obligation, to extend to others the blessings, with which God in his mercy has distinguished us, in the religion which he has given us by his Son.

But the principle which, more than any other, has given life, and efficiency to our systems of education, which has peculiarly multiplied and extended books, and which has spread widely the new sentiments, that have obtained of religious liberty, and of religious rights ; the principle, which has given diffusion to the new views which are received of the nature and ends of civil government, and which has attempted, and done, what has never before been done, for the universal extension of our religion, is, *the principle of voluntary association*. And if we may infer what it may do, from what it has done, where shall we fix the limits of its power, and of its consequences ? Look only to the Bible societies, the anti-slavery societies, the peace societies, and the religious missionary societies of England and of America, and say, what is to arrest their progress, and their effects ? Opinion has been called the lever, by which society is now moved, and its vast operations are directed, and controled. But I should rather call it the ground on which the lever is fixed, by which the world is moved. The mighty agent, by which those changes have been accomplished, which are every day exciting new admiration, and new expectations concerning the moral and the political condition of the world, is, the power of voluntary association. It is a power,

which, like knowledge, and like wealth, may be made as conducive to evil as to good. But let all the virtuous and the wise feel its importance, and faithfully avail themselves of it, and employ it with the calm, and steady, and persevering zeal which should characterize Christians ; and, with God's blessing on the work, it will not long be doubtful to any mind, whether indeed the enterprise\* be feasible, of *the conversion of the world.*

I will only add my hearty good wishes for the prosperity of your Association ; and my hope that, while we are aiming at the advancement of our religion *at home*, we may all be excited to do what we can, to bring "every knee to bow in the name of Jesus, and every tongue to confess him to be Lord, to the glory of God the Father."

With great respect and affection,

I am truly yours,

JOSEPH TUCKERMAN.

*Chelsea, June 8th, 1826.*



# REPORT

OF AN

EXAMINATION OF POOR-HOUSES, JAILS, &c.,

IN THE

STATE OF NEW-YORK,

AND IN THE

COUNTIES OF BERKSHIRE, MASSACHUSETTS; LITCHFIELD, CONNECTICUT; AND BENNINGTON, VERMONT, &c.

ADDRESSED TO

ARISTARCHUS CHAMPION, Esq.

OF ROCHESTER, N. Y.

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BY SAMUEL CHIPMAN.

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ALBANY:

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## ADVERTISEMENT.

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TEN THOUSAND COPIES of the former edition of this Report being exhausted, TWENTY THOUSAND more are printed to meet the undiminished demand. This disclosure of FACTS is sought with an avidity which evinces on the part of the people of the State of New-York, a determination to understand the nature, extent and causes of their burthens in the shape of taxes, gratuities to the poor, and the like. The consequence of the wide dissemination of intelligence of this kind, must be manifest in renewed more universal and more strenuous efforts to remove from among us THE TRAFFIC IN INTOXICATING DRINKS, the cause of nearly all this suffering and crime.

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# REPORT

OF

AN EXAMINATION OF POOR-HOUSES, JAILS, &c. &c.

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ARISTARCHUS CHAMPION, Esq.

*Dear Sir*—I am now prepared to make an exhibit of the result of an examination, which your liberality, with the blessings of God, has enabled me to undertake and accomplish, to which I have devoted nine months' time, and in which I have travelled more than 4,500 miles. It may not be improper to state here, the reasons which led me to propose this examination. I had become fully satisfied that in our efforts to advance the cause of temperance, facts must be our principal reliance. I saw one great field yet but partially explored, where a rich harvest of facts might be gathered. I proposed to you sir, to assist me—to furnish me the means—to explore. You very liberally and promptly complied with my request. The field to which I allude is **POOR-HOUSES and JAILS**—connecting with them the expense of pauperism, as well as the expense of the administration of criminal justice. I commenced my tour of examination on the first of July, and have visited all the counties of the state, the results of which I hereby submit to your consideration.

It may excite surprise that I should speak of this as a field but partially explored. I do not mean by this, that much had not been said and written in relation to it, and facts gathered and presented, having an important bearing upon the subject of temperance. I do not mean that the most casual observer had not seen that the improvidence and idleness which lead to poverty and furnish tenants for our poor-houses,—that the recklessness, the profligacy and crime, which people our jails, were the legitimate offspring of ardent spirits : but I do mean that the statements which have been made in relation to them, have very seldom been the result of a

critical examination. Of this I was satisfied before I commenced my tour, and in the progress of it I have found abundant evidence to show that this opinion was well founded. The superintendents of the poor and the keepers of poor-houses had given their *opinions*. Sheriffs and jailers had done the same ; but not a *single instance* have I found where an *actual* examination had been made into the case of each pauper and each criminal—where *all* of them had been *classed*. The statements, many of them, *may* have been correct, but they were not *known* to be so. Ground was still left for cavilling. This I thought it possible to remove, and so to fortify the facts presented, by the evidence we should adduce, that if incredulity herself would not subscribe to their correctness, she should not be able to *disprove* them. How well I have succeeded the results must show. .

The expense of the support of the poor has been frequently and correctly given ; but I have never seen a statement which even pretended to have been obtained by an actual investigation, showing the expense incurred in a single county, for administering and executing the laws relating to criminal justice. I may go further. I have not found a clerk of supervisors, although many of them are men of the first intelligence—lawyers, legislators, and judges—who had ever before attempted to collect and add together, the various sums which constitute this item of expediture,\* and I have frequently been amused at the surprise which they expressed when they have ascertained the amount. I have also given the amount of *county* tax in each county, that it might be seen how large a sum was left, after deducting the expense of the poor, and criminal justice, applicable to other purposes. I consider this a very important part of the object of my investigation ; for however trifling the pecuniary evils resulting from intemperance may appear to the christian and the philanthropist, when compared with those of a moral character, yet while the love of money so powerfully influences mankind, and is so instrumental in corrupting their morals, it cannot be amiss to remove misapprehensions on this point, and to show them, that instead of mak-

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\* Since the above was written I have found two exceptions, Otsego and Schenectady.

ing money by making paupers and criminals they are only increasing their taxes.

The course which I have pursued in obtaining these statistics is this : I have called on the keepers of jails and poor-houses—requested them to take their book which contains the names, &c. of those committed—to go back one year and examine each name separately—to tell me who was temperate, and who was intemperate ; and where the habits of any one were not known, to say so ; while I took my pen and marked according as they belonged to one of the three classes—*temperate*, *intemperate*, or *doubtful*. The *footing* of the three would give the whole number of inmates for the year. In poor-houses the inquiry was whether the poverty which brought them there was occasioned by intemperance—their own or that of their relatives. In jails the question was as to *their own* intemperance, although as you will perceive from my certificates, I occasionally, where I found the names of quite young persons, extended my examination farther, and inquired into the habits of the parents. This however did not alter the classification. I embraced it in my certificate only as showing the influence of intemperance in parents, on the moral characters of their children, and consequently upon their standing in society and their destinies in future life. I found in almost every jail some lads from ten to fifteen years of age—but very few, however, were known to be intemperate ; neither was it *known* that any of them, according to my recollection, practised on principles of *total abstinence*.

In giving the information called for, there has in my opinion been *extreme caution* used ; but as I was asking for information, I could not, of course, dictate the answer [that should be given—especially as my object was not to obtain some general expression of *opinion*, but an official certificate—one which it was *understood* was to be published, and which the person giving it would meet in his own county, where any error or mis-statement might be detected and exposed.

I have no hesitation in saying that the facts thus obtained are entirely *within* the bounds of truth, and exhibit a less vivid picture of the evils of intemperance than would be exhibited, could all the

doubtful cases be ascertained, and these individuals ranked in one of the other classes, where they might appear to belong. As evidence of this I would state, that I have repeatedly had the means, subsequent to my examination at the jail or poor-house, of ascertaining as to many of those classed as doubtful in my certificate, and in *every* case, without a solitary exception, such information has transferred them to the *intemperate*, and not to the *temperate* class. As I consider this somewhat important, I would particularly invite attention to the *supplementary* certificate of the jailor of Jefferson county. So confident am I that there is no exaggeration, that what I exhibit as facts will bear the closest examination, instead of soliciting the indulgence of the public, from an apprehension that too high a coloring, in some instances, may have been given—I here fearlessly—not as a mere bravado, but in sober earnest, invite and challenge the strictest scrutiny.

It now remains for me to show how I obtained my information in relation to the expense incurred in the administration of *criminal justice*. This was by far the most difficult part of the business of my agency. The course pursued was this:—I called on the clerk of supervisors in each county who examined the entries made of the accounts of the different county officers, as audited by the board. Those which belonged to criminal business *only*, were the bills of the district attorney, the jailors, grand jurors, justices and constables. (In these were occasionally items belonging to civil business.) The bills of the county clerk, sheriff, and crier we examined, and separated the items which related to civil from those which arose out of the administration of criminal justice. The pay of judges, petit jurors, and constables for *attending court*, the clerk apportioned according to his own judgment—in some few instances taking one-half, but generally one-third, and in some counties, where the criminal bore a small proportion to the amount of civil business, only one-fourth. The pay of supervisors was so much of it included as was supposed to be a fair compensation for that portion of their time which was occupied in auditing these accounts. This however, and some other small accounts, were entirely omitted in a few of the first counties that I visited. In fact the expense of criminal business,

as put down in the several counties, will be found, in almost every case, to be *below* the actual expenditure.

As I have before in substance remarked, the pecuniary considerations connected with the subject of temperance, are absolutely so contemptible, when compared with those of a moral nature that it is humiliating to be obliged to give the former so great a prominence when presenting motives designed to influence the minds of our fellow-men ; still, if there are those that cannot be affected except by the love of gain—if there is no cord in their hearts that can be touched by representations of domestic misery—of bodily and mental suffering—and even the everlasting displeasure of their Maker, we must, however humiliating and revolting to our feelings, let dollars and cents, the god of this world make their appeal.

It now, Sir, remains for me to give the information thus obtained, in doing which I shall take the counties in alphabetical order—omitting the *form* of the certificate, except in Allegany, as it is essentially the same in all ;—giving however, the explanation which are embodied in many of them, together with the names of the officers by whom they are subscribed. And here it may not be improper to remark, that in many cases, these gentlemen were not members of temperance societies, yet I uniformly received from them the most courteous treatment ; and they promptly entered upon the investigation, although often at a sacrifice of their own convenience, and considerable interruption to their business. There were, it is true, a *few* cases in which their prejudices led jailors and keepers of poor-houses, (more particularly the former) to make the number of *temperate* as large as possible. In such instances the “*particulars*” contained in their certificates will serve to explain and correct this bias. There are some instances, also, where I did not, and do not now believe, that the classification is strictly correct. There are a few cases where prejudice against the temperance cause may perhaps, have classed as temperate those who might with propriety have been placed in one of the other classes. Temperance men too, I have often thought, erred quite as much, in some instances, from extreme *caution*. The *explanations* given in the certificates themselves

will generally be sufficient to correct these errors. For instance where the *charges* are given on which the *temperate* were imprisoned, it is generally designed to show the degree of moral turpitude implied in the charge. But the specifications to which I more particularly allude, and to which I attach the most importance, are those where prisoners are classed among the *temperate* or doubtful, who were committed for “*whipping their wives*,” for “*assault and battery*,” for “*vagrancy*,” “*for want of sureties to keep the peace*,” for “*profane swearing*,” &c. &c.

After the explanations I have given, you will, I trust, be able to understand the *plan* I have adopted—the *reasons* for it—and you will decide too, as to the manner in which it has been executed.

In giving the statistics I commence with Albany county.

# ALBANY COUNTY.—*Population 53,520.*

## *Jail.*

Whole number committed in one month preceding this date 114

Temperate, ..... 15

Doubtful, ..... 17

Intemperate, ..... 82

Of the temperate, two for assault and battery ; one on five indictments for obtaining money under false pretences, grand larceny, perjury, &c., makes free use spirits ; four others also make use of spirits. Of the doubtful, *six* are known to make use of spirits, and two are vagrants.

Of the intemperate, at least TWENTY have been committed for *abuse to their families !!* The whole number of commitments during the year ending the 19th day of November last, was 1,216.

GARRIT HOGAN, *Jailer.*

*Albany, 25th Dec., 1833*

Further—during the past year, I have no doubt that there have been, among the prisoners, at least ONE HUNDRED CASES OF DELIRIUM TREMENS.

The only death in jail during the year was that of a woman of *delirium tremens*:

GARRIT HOGAN, *Jailer.*

## *A Summary view of this Prison for the past year.*

Imprisoned in consequence of intemperance, at least *eight hundred and twenty*.

For WHIPPING THEIR WIVES, or abuse to their families, not less than TWO HUNDRED.

Delirium tremens, ONE HUNDRED CASES.

But look a little further, and examine the following statement of the police magistrate.

Mr. Chipman : Agreeably to your request, I took particular notice of every case that came before me at the police office in this city during one week ; and I now certify, that of the FIFTY complaints of a criminal character which were made during the first week in January last, FORTY-EIGHT clearly originated in INTEMPERANCE. One of the other two cases partook more of the character of *carelessness* than of criminal design. The other was the case of a child whose parents are *habitual hard drinkers*, but are not what are usually called drunkards.

And the above, I have no doubt, would be a fair *average* of al



I am satisfied that *forty-nine* were intemperate ; and with respect to the habits of *eight*, I have not sufficient knowledge to enable me to decide. Of the intemperate, three were committed for *whipping their wives*—one charged with poisoning his wife—two with arson, and one with abuse to his parents. And I further certify, that the number of *commitments* during that time was *eighty-eight*.

JESSE BULLOCK,  
*Sheriff of Allegany Co.*

*Angelica, 7th August, 1833.*

N. B. The number committed in the year previous to this date, was 41."

The following fact was related to me by the sheriff : An intemperate man was committed to prison for twenty days on conviction for assault and battery. He swore revenge upon the complainant at the time of commitment, and when liberated he returned home, and in pursuance of his threat entered a complaint for perjury against the former complainant. At the time of the examination this man, whose malicious temper had not been mollified, or his habits improved by his imprisonment, became very much intoxicated, fell down stairs, and *broke his neck* ; thus closing a life of intemperance with imprisonment—probably perjury—and a premature death.

#### *Poor-House.*

The keeper of the poor-house certifies that *fifty* persons have been received into it in one year, of whom eleven, he says, were not reduced to poverty by intemperance : *five* he puts down as doubtful, and *thirty-four* as having been reduced to poverty by their own intemperance, or that of their relatives.

VIAL THOMAS, *Keeper.*

*Remarks.*—I have taken in some cases the whole number that have received assistance at the poor-house in one year, and in others the whole number received into it ; in the first case including those who were inmates at the commencement of the year ; in the latter, excluding them, and counting those only who were brought to the poor-house during the year.

In ascertaining the expenses of this county, I called on Judge Allen, who I found was as well or better acquainted with its pecuniary concerns than any other person. The clerk of supervisors resided at some distance from the village, and his books were frequently left in Judge Allen's hands, for the accommodation of those who might have occasion to examine them. He certifies that the expense of the poor-house the last year was \$2,300

And the expense of criminal justice was..... 3,568

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Making together,..... \$5,868

The county tax the last year was \$12,000, for which  
 \$4,500 is to be deducted to pay for poor-house  
 and farm, leaving the *ordinary* tax about..... \$7,000

From this deduct the expense of pauperism and crime,  
 as above, and there is left for other purposes,.... \$1,132

It must not be forgotten that the \$4,500 was spent to make provision for paupers, full three-fourths of whom are rendered so by intemperance.

### BROOME COUNTY.—Population 17,579.

#### *Jail.*

Whole number committed in one year,.....	18
Temperate, .....	0
Doubtful, .....	3
Intemperate, .....	15

One of the three put down as *doubtful* is a Swede, and a minister of the gospel. He had formerly been very intemperate, but had hopefully reformed. He was a member of a temperance society, but indulged in the use of *wine*; and he says that it was through its influence that he was led to the commission of crime. The charge preferred against him was an attempt to commit a rape. One of the *intemperate* was committed for whipping his wife; and another an charge of *rape*.

J. WENTZ, *Jailer*.

*Binghamton, 17th August, 1833.*

#### *Poor-House.*

No. received in one year,.....	26
Not from intemperance,.....	3
Doubtful, .....	4
Intemperance, .....	19

We came to this result from a critical examination into every case. Of the temperate, one is a deranged person, brought here for safe keeping, and two are idiots.

This house has been opened for the reception of paupers about three years, and after critically examining into every case, we find that of the 83 received in that time, there were

Not from intemperance, .....	12
Doubtful, .....	11
Intemperance, .....	60

VINCENT WHITNEY,	} <i>Superintendents</i> <i>of poor in</i> <i>Broome County.</i>
WM. CHAMBERLAIN,	
STEPHEN WEED,	

*Binghamton, 28th November, 1833.*

I am satisfied that *forty-nine* were intemperate ; and with respect to the habits of *eight*, I have not sufficient knowledge to enable me to decide. Of the intemperate, three were committed for *whipping their wives*—one charged with poisoning his wife—two with arson, and one with abuse to his parents. And I further certify, that the number of *commitments* during that time was *eighty-eight*.

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Doubtful, .....	4
Intemperance, .....	19

We came to this result from a critical examination into every case. Of the temperate, one is a deranged person, brought here for safe keeping, and two are idiots.

This house has been opened for the reception of paupers about three years, and after critically examining into every case, we find that of the 83 received in that time, there were

Not from intemperance, .....	12
Doubtful, .....	11
Intemperance, .....	60

VINCENT WHITNEY,	} <i>Superintendents of poor in Broome County.</i>
WM. CHAMBERLAIN,	
STEPHEN WEED,	

*Binghamton, 28th November, 1833.*

*Expenses.*

County tax for 1832, .....	\$2,500 00
Poor, (over and above receipts,)....	\$830 32
Criminal justice,.....	957 55
	<hr/> \$1,787 87

Balance, ..... \$712 13

M. WHITING, *Clerk of Sup.*

Mr. Whiting also states that after making deductions of money received for the poor by licences,

The expense of county poor was.....	\$830 32 in 1831
“ “ “	830 32 in 1832
“ “ “	979 56 in 1833

Purchase money for the farm and house was about \$4,000

In these *three years* there have been *twelve* assisted, *not* reduced by intemperance.

CATTARAUGUS COUNTY.—*Population 16,724.*

*Jail.*

Whole number committed in one year,.....	17
Temperate,.....	1
Doubtful,.....	2
Intemperate,.....	14

The one that is put down as temperate was committed for not interfering to prevent a riot in which a number of *drunkards* were engaged.

S. BARROWS, *Sheriff.*

*Ellicottville, 5th August, 1833*

N. B. The sheriff adds that two drunkards were taken out of the street and confined in jail until they became sober, who are not included in the above.

The clerk of supervisors, Gen. M'Clure, resides at Franklinville, and on calling upon him he told me that his *books* were at Ellicottville, fourteen miles distant; and he promised to make the examination as to the county expenses, &c., and forward the result to me. This has not been received. His sudden death, which has since been announced in the papers, is doubtless the cause. There is no poor-house in this county.

CAYUGA COUNTY.—*Population 47,948*

*Jail.*

Whole number committed in one year,.....	113
Temperate,.....	11
Doubtful,.....	12
Intemperate,.....	90

Of the temperate, one was committed for refusing to give testimony; two were acquitted; one was charged with secreting property, and one was a lad. Of the doubtful cases, the jailer says, "From circumstances connected with their commitments I have no doubt that most of them were intemperate." Of the intemperate he says, "At least two-thirds were committed while intoxicated, and one-third were committed as *vagrants*, which is always coupled with drunkenness." One was charged with threatening to kill his son; one with murder; one with breaking collector's office; two for abusing their wives, and one with threatening to kill his wife. The past year there has been a great diminution in the proportion that were committed to jail when drunk—probably one-third.

SIMEON MOTT, *Jailer.*

*Auburn, 7th September, 1833.*

*Poor-House.*

Whole number who have received assistance in one year, .....	221
Poverty not caused by intemperance, ....	70
Doubtful, .....	9
Intemperance, .....	142

H. WILCOX, *Keeper.*

*Sennett, 6th September, 1833.*

*Remark*—Here are included those that were in the poor-house at the commencement of the year, as well as those that have been admitted since:—and in every poor house I have noticed that there was a much larger proportion of those who had been inmates a long time, that were temperate, than of those received more recently. I state this as a fact, but without attempting to account for it.

*Expenses.*

County tax, \$16,064 64, from which is to be deducted for building a jail, \$2,500, leaving as ordinary tax, \$13,564 64	
Expenses of the poor the last year, \$4,634 00	
“ of criminal justice, .....	5,325 40
Making together, .....	<u>\$9,959 40</u>

This deducted from the ordinary county tax, leaves \$3,605 24

GEORGE RATHBUN,  
*Clerk of Supervisors.*

CHAUTAUQUE COUNTY.—*Population 34,671.**Jail.*

Whole number committed in one year,.....	40
Temperate,.....	13
Doubtful,.....	3
Intemperate,.....	24

Of the temperate, one was led to the commission of crime by a drunkard, and eight were young lads committed for trifling offences, and three of them had drunken fathers. The parents of the others I did not know.

SETH W. HOLMES, *Jailor.*

Mayville, 2d August, 1833.

*Poor-House.*

This was opened on the first of January last, since which time there have been received 52.

Not from intemperance,.....	17
Doubtful,.....	13
Intemperate,.....	22

W. GIFFORD, *Keeper.*

De Wittsville, 3d August, 1833.

*Remark.*—Although Mr. Gifford was disposed to give me all the information in his power, I was satisfied that a more close scrutiny would show a much larger proportion who had been reduced to poverty by intemperance. When the house was opened these persons were sent from different towns—some from the most remote ; and the keeper could not have had an opportunity to learn the habits of many of them.

Here again I was not able to obtain the certificate of the clerk of supervisors.

CHENANGO COUNTY.—*Population 37,238.**Jail.*

Whole number committed in one year,.....	33
Temperate,.....	6
Doubtful,.....	1
Intemperate,.....	26

Of the temperate two were lads of 14 or 15 years of age ; and two were committed for selling ardent spirit at a camp meeting. Of the intemperate, one was George Denison, who was convicted and executed for murder, committed under the influence of ardent spirit. He was naturally an amiable, peaceable man. Four were committed for *whipping their wives* ; and of the *four* now in jail, *three* were imprisoned for this offence.

P. B. PRINDLE.

N. B.—The reason of Mr. Prindle's name being attached to this certificate is this:—The jailer was confined to his bed by sickness, and could not be consulted; and Mr. P. has had for a long time, charge of the jail and the books of the jail in the absence of the jailer, and knew as well as any person whatever, the facts to enable him to make the statement in relation to the habits of those who had been confined there.

*Poor-House.*

Whole number assisted in one year,.....	108
Not from intemperance,.....	20
Doubtful, .....	14
Intemperance,.....	74

Of the temperate, four are lunatics, and two illegitimate children. Of those reduced by intemperance, there are nineteen women who have drunken husbands, and thirty children who have drunken fathers.

E. H. COVILLE, *Keeper.*

*Preston, 20th August, 1833.*

*Expenses.*

County tax,.....	\$4,834 40
Expense of Poor,.....	\$1,074
Crime,.....	\$1,800
	<hr/>
	\$2,874 00

Balance,.....	\$1,960 49
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P. RANDALL, *Clerk of Supervisors.*

CLINTON COUNTY.—*Population 19,344.*

*Jail.*

Whole number in one year,.....	52
Temperate,.....	13
Doubtful, .....	6
Intemperate,.....	33

Of the temperate, two made use of spirits; two drank freely; two were acquitted; one was a woman, three were lads; two others were young men from 18 to 20 years old.

Of the doubtful, two were sent here for disorderly conduct.—Of the intemperate, one is charged with having killed his son-in-law; one has four wives, all of them living, as he has acknowledged to the jailer; four for *whipping* their wives, and one other man was committed twice for this offence.\*

THOMAS CROOK, *Sheriff.*

*Plattsburgh, Jan. 2st. 1834.*



*Poor-House.*

Whole No. received in 1833;.....	187
Of this number there were Americans,....	35
Foreigners,.....	152
Of the Americans there were,	
Not reduced by intemperance,.....	3
Doubtful,.....	8
Intemperance,.....	24

Of the doubtful I have strong reasons for believing that three were brought here in consequence of the intemperance of the father.

Of the foreigners,	
Not reduced to poverty by intemperance,	24
Doubtful,.....	45
Intemperance,.....	83

Of the temperate were eight of a Scotch family. A number of other families were left here, while the father went to the western country to get a place to deposite them; and I judge they were temperate, from the fact that they have returned with money and taken them away. Of the doubtful, the strong probability is that a large proportion of them, were reduced to poverty by intemperance. Of the intemperate, I judge and decide from my own knowledge; some of those whom I have classed as temperate, may have been intemperate.

H. W. N. RANSOM, *Keeper.*

*Beekmantown, Jan. 21, 1834.*

*Expenses.*

County tax.....	\$13,500 00
Of which there was raised to pay instalment on poor-house farm,.....	1,349 00
Leaving as ordinary tax,.....	\$12,151 00
Poor,.....	\$4,519 09
Crime,.....	3,589 87
	<hr/>
	\$8,108 96
Balance,.....	<hr/>
	\$4,642 04

HIRAM K. AVERILL, *Clerk of Sup.*

*Plattsburgh, Jan 21, 1834.*

COLUMBIA COUNTY.—*Population, 39,907.**Jail.*

Whole No. committed in one year,.....	153
Temperate, .....	12
Doubtful, .....	17
Intemperate, .....	124

Of the temperate, one was imprisoned for a riot in which he engaged, and at the time, he was under the influence of ardent spirit; two were acquitted, one was a lad. Of the doubtful one for assault and battery; one was acquitted; one drinks occasionally; one charged with threatening to kill; three were more, and two of them make free use of spirits; there is one more person I do not recollect. Of the intemperate, one is a man who was once a very respectable business man of this city; became intemperate, and in consequence, deranged. He is now at the poor-house. Another was also once a valuable citizen, became degraded and worthless from intemperance, and was sent to jail, for abuse to his *wife and his parents*. Another was guilty of perjury, which was committed while very much excited with liquor; his father is a drunkard, and is in the state prison. And SEVENTEEN were sent here FOR WHIPPING their WIVES, or otherwise abusing their families; one of the 14 was committed SEVEN TIMES for this offence. There were also 4 other persons (not included in the 153) confined in this jail, for non-payment of military fines, ALL of whom were drunkards. Several of the intemperate have been committed to jail repeatedly.

EDWARD O. HOLLEY, *Sheriff.*

*Hudson, Feb. 14, 1834.*

*Poor-House.*

Whole No. since the 6th of April last, (about 10 months) received into this P. H. (about).....	200
Not from intemperance,.....	17
Doubtful, .....	47
Intemperance, .....	136

Of the doubtful, there are some whose persons I do not recollect; some are transient persons, and foreigners; others are from remote towns. OF THE INTEMPERATE, ELEVEN ARE FEMALES !!

HARRY HULBURT, *keeper,*

*Ghent, Feb. 14, 1834.*

*Expenses*

County tax,.....	\$15,614 88
Of this sum, there was raised to defray cholera expenses, to supply deficiency	

in poor fund, and for interest on old  
loan, ..... 4,000 00

Leaving as ordinary tax, ..... 11,614 88

Amount raised for poor, ..... \$7,000 00

Expenses of crime, ..... 3,400 00

10,400 00

Balance, ..... \$1,214 88

WM. G. HUBBELL, *Clerk of Sup.*

*Hudson, March 1, 1834.*

### CORTLAND COUNTY.—*Population 23,791.*

#### *Jail.*

Whole No. committed in one year, ..... 23

Temperate, ..... 5

Doubtful, ..... 6

Intemperate, ..... 12

Of the temperate, two were lads, one of whom was committed for assisting his father to break jail ; and one was a man committed for profane swearing ! *three* for *assault and Battery* ! !

G. KINNEY, *Jailer.*

*Cortland Sept. 9, 1833.*

No *poor-house* in this county.

#### *Expenses.*

County tax, ..... \$4,453 57

Poor, ..... \$1,200 00

Criminal justice, ..... 1,173 67

\$2,373 67

Leaving, ..... \$2,079 90

N. B.—The sum of \$1,200 was raised for the support of the poor, but will be insufficient.

J. D. P. FREER, *Clerk of Sup.*

*Further.*—In the amount of the expense of crime, the pay of *judges and jurors* is not included. *Judge Mallory*, the treasurer, said he had no means of ascertaining it. This may be thought *strange* ! This, together with the amount that will still be requisite to supply the deficiency in the poor fund, would add to the expenses from \$500 to \$1,000

DELAWARE COUNTY.—*Population 33,024.**Jail.*

Whole number committed in one year, .....	21
Temperate, .....	3
Doubtful, .....	3
Intemperate, .....	15

One of the temperate was a lad whose father was a drunkard. Of the doubtful two were acquitted on trial, and the other was a fellow who was underwitted—he was committed for assault and battery. Of the intemperate, one was committed for whipping his wife.

OZIAS WATERS, *Jailer.*

*Delhi 3d December, 1833.*

Mr. Waters adds—In the preceding year there were twenty committed, of whom three were temperate and seventeen intemperate. Of the temperate, one was a lad ; one was acquitted, and one other was a woman, charged with burning the barn of a man who was in the habit of selling her husband, who was a drunkard, ardent spirits. Her son, who was intemperate, was convicted of arson.

*Poor-House.*

Whole number received during the year, .....	87
Not reduced to poverty by intemperance, .....	14
Doubtful, .....	23
Intemperance, .....	50

Among the temperate are a number of deranged persons ; and among the intemperate are six wives whose husbands are drunkards, and fourteen children of intemperate fathers.

S. B. CAVIN, *Keeper,*

*Delhi, 3d December, 1833.*

Among the inmates of this poor-house, I observed more decrepitude ; more mental imbecility ; more derangement, and evident inability to support themselves, than I have noticed among the same number in any poor-house I have visited.

*Expenses.*

County tax in 1832, .....	\$6,200
Poor, .....	\$3,030
Criminal justice, .....	1,926
	<hr/>
	\$4,956

Leaving a balance of ..... \$1,244

DANIEL GOULD, *Clerk of Sup.*

# DUTCHESS COUNTY.—Population 50,926.

## Jail.

Whole number in one year, .....	81
Temperate, .....	13
Doubtful, .....	17
Intemperate, .....	51

Of the temperate, two were lads, one ten and the other twelve years old ; one man made use of spirits ; one was committed for assault and battery : one was acquitted ; one was a woman who was underwitted, and the other was a boy. Of the Doubtful there are eight whose persons I do not recollect ; one was for assault and battery ; three for threatening ; one for disorderly conduct, and two as vagrants. Of the intemperate, one for assault and battery ; one was a man that was deranged by intemperance ; another who was once a very respectable citizen is also deranged from the same cause. Among this class were two men who had each a son imprisoned with them. A number were imprisoned for abuse of their families.

HULET GERMOND, *Jailer*,

*Poughkeepsie 17th February, 1834.*

## Poor-House.

Whole number assisted in one year, .....	443
Not from intemperance, .....	29
Doubtful; .....	60
Intemperance, .....	354

Nearly one half of those classed as temperate are idiots or lunatics.

HARRY RODMAN, *Keeper*.

*Poughkeepsie 16th December, 1833.*

## Expenses.

County tax, .....	\$21,157 25
Poor, .....	\$11,975 30
Crime, .....	7,681 95
	<hr/>
	\$19,657 25
	<hr/>
Balance, .....	\$1,500 00

V. D. M. RADCLIFF,

*Clerk of Supervisors.*

*Poughkeepsie 19th December, 1833.*

N. B. At the time I called on Judge Radcliff, he was very much engaged in business pertaining to his office as examiner in chancery, and he could not go into that accurate examination which was desired. A thorough investigation might considerably vary the statement in relation to expenses.

# ERIE COUNTY.—Population 35,719.

## *Jail.*

Whole number committed in one year, .....	213
Temperate, .....	30
Doubtful, .....	48
Intemperate, .....	135

A considerable number of the intemperate were committed repeatedly.

*Number of commitments in one year,..... 475*

B. ARMSTRONG, *Jailer.*

This is a fact worthy of special notice. The number of *commitments*, in this jail, in proportion to the number of *persons* committed, is larger than I have found in any other ; but in every jail I find that many of the intemperate have been committed repeatedly, and *always* occasioned by ardent spirit. In some instances the intemperate spend more than half the time in prison *solely* on account of their intemperance. In consequence of the *liberty* of drinking which they enjoy and so highly prize, and the *liberty* which others possess of selling ardent spirits these drunkards are deprived of the *liberty* of *action* a great part of the time ; and the tax-gatherer deprives the honest, sober citizen of the *liberty* of disposing of a portion of his *money*—so much of it as he pays for the support of the drunkard while in prison, and his family in the poor-house !! Here is a question which presents itself for the consideration not only of the christian and the moralist, but for the sticklers for *liberty*. Is it honest ? Is it not the height of *coercion* to deprive a man of his *liberty* for drinking that which you gave another man the liberty to sell to him, especially when it is morally *certain* that he will, while under its influence, commit acts which will render it inconsistent with the public safety, for him to go at large? You *legalize* the act of *tempting*, but *punish* the *tempted* ! !

There was one man committed to this jail who had lately held a very responsible office in the province of Upper Canada : his crime was stealing silver spoons while intoxicated.

## *Poor-House.*

Whole number received into the poor-house in one year, .....	235
Not from intemperance, .....	42
Doubtful, .....	17
Intemperance, .....	176

A. CALLENDER, *Keeper.*

I am confident that the keeper was over cautious in his classification. A considerable number of the *temperate* were Canadians—necessarily strangers previous to their admission

*Expenses.*

County tax, .....	\$21,526 07
Deduct for cholera, .....	4,000 00
<hr/>	
Ordinary tax, .....	\$17,526 07
For poor, .....	\$4,797 15
Criminal justice, .....	4,500 00
<hr/>	
	\$9,297 15
<hr/>	
Leaves for other purposes, .....	\$8,228 92

N. K. HALL, *Clerk of Sup.*

*Explanation.*—In collecting the items, which constitute the expenses of criminal justice here, as I had not at that time become acquainted with dissecting them, a number of items were omitted, which I have since found, ought to have been brought into the account. The certificate of the clerk is that the expense *exceeds* the sum named. From subsequent examinations in other counties similarly situated, I have no doubt that this sum falls far short of the truth. A large and expensive jail also, had been built and was just completed, the cost of which must have been \$4,000 or \$5,000, and doubtless added so much to the amount of county tax.

ESSEX COUNTY.—*Population* 19,287.

*Jail.*

Whole number in one year, .....	13
Temperate, .....	2
Doubtful, .....	8
Intemperate, .....	3

Both those set down as temperate drank freely. Of the doubtful, one was imprisoned for an assault upon a drunkard who insulted him. Three others drank freely. Another makes use of spirit ; his father is a drunkard. Another was a transient person charged with rape

NATHAN PERRY, *Jailer.*

*Poor-House.*

Whole number in one year, .....	94
Not from intemperance, .....	14
Doubtful, .....	15
Intemperance, .....	65

Among the temperate is one idiot and four deranged persons, and two that drink freely. Six of the doubtful make free use of spirit.

ASA FRISBIE, *Keeper.*

*Split Rock 23d January, 1834.*

*Expenses.*

County tax, .....	\$6,600 00
Raised to pay towards the poor-house and farm, .....	2,800 00
Leaving, .....	\$3,800 00
Poor, .....	\$1,342 44
Crime, .....	1,646 00
	<hr/> \$2,988 44

Balance, ..... \$811 56

EDMUND F. WILLIAMS, *Clerk of Supervisors.*

*Elizabethtown, 23d January, 1834.*

FRANKLIN COUNTY.—*Population 11,312.*

*Jail.*

Whole number committed in one year, ..... 16

Temperate, ..... 5

Doubtful, ..... 3

Intemperate, ..... 8

Of the temperate, one was a lad, and another was a girl; the  
 or three made use of ardent spirit. Of the doubtful, one was a  
 l and one was a man that was acquitted on trial.

AARON BEMAN, *Sheriff*

*Malone, Jan. 20, 1834.*

*Poor-House.*

Whole number assisted in one year, ..... 111

Not from intemperance, ..... 26

Doubtful, ..... 30

Intemperance, ..... 55

HIRAM J. DUNHAM, *Keeper.*

*Malone, Jan. 18, 1834.*

*Remarks.*—A considerable number of the temperate, are per-  
 ns belonging to families, the fathers of which have left them to  
 provided for here at the public expense; while they have gone  
 the west, to provide places to which to remove their families in  
 spring. Here too, as in the other counties, bordering on Can-  
 a, many of the inmates are foreigners.

*Expenses.*

County tax, .....	\$4,148 73
Poor, .....	\$1,395 67
Crime, .....	1,532 00
	<hr/> 2,927 67

Balance, ..... \$1,221 06

A. WILSON, *Clerk of Sup.*

*Malone, 18th Jan. 1834.*



N. B.—The expense of supporting the poor, is certified to by  
**BENJAMIN CLARK,**  
*One of the Superintendents of  
 the Poor of Franklin County.*

GENESEE COUNTY.—Population 52,147.

*Jail.*

Whole No. committed in one year,.....	76
Temperate, .....	21
Doubtful, .....	6
Intemperate, .....	51

Most of the 51 were confirmed drunkards, and a large proportion were brought here while intoxicated. One was an *Indian*, who killed his wife when *drunk*; one was committed for striking his son with an axe; one was a TAVERN-KEEPER, who killed a drunkard in self-defence; one for whipping his father, and four men for *whipping* their wives!!

NATHAN TOWNSEND, *Jailer.*

*Remark.*—Here is nothing placed to the account of ardent spirits which they do not *clearly deserve.*

*Poor-House.*

The whole No. of paupers received since December 10th, 1832, to July 26th, 1833, is...	177
Not from Intemperance, .....	15
Doubtful, .....	69
Intemperance, .....	93

*Explanation.*—As this examination was not made when I was present, the keeper did not take the same course that I have usually done. I will therefore give his own words and explanatory remarks :—

Whole number, .....	177
Habitually intemperate, .....	31
By the intemperance of others, .....	62
Those of whom no definite knowledge is obtained, .....	69
Not known to be intemperate, .....	15

*Note. 1.* Of those ranked as intemperate, they were really and positively so.

*2.* Of those who have been brought here by the intemperance of others, I mean women with families; some insane persons, and orphan children.

3. Of those of whose case no definite knowledge can be had, I should presume from what I have learned and observed, that nearly, if not quite one-half of the cases owe their misfortune to intemperance, directly or indirectly.

4. Of those ranked as temperate, there are four idiots, and three have epileptic fits, which leaves but eight who can with any thing like propriety be called temperate.

ASA AVERILL, *Keeper.*

*Expenses.*

County tax, .....	\$13,374 00
Deduct to pay debts of Poor-House,.....	1,546 43
	<hr/>
Leaving as ordinary tax,.....	11,827 57
Poor,.....	\$3,437 75
Crime,.....	5,230 41
	<hr/>
	8,668 16
	<hr/>
Balance for other purposes,.....	\$3,159 41

MOSES TAGGART, *Clerk of Sup.*

GREENE COUNTY.—*Population* 29,525.

*Jail.*

Whole No. committed since the 6th of May last, (at which time I took charge of the Jail,)....	42
Temperate, .....	10
Doubtful, .....	8
Intemperate,.....	24

Of the temperate, one was for horse-stealing ; three for **bastardy** ; three for *threatening to destroy property* ! ! and one was a **lad**: Of the doubtful, three for assault and battery, one of them **twice** for that offence, the third for assault and battery upon a female ; *two* of them drink *freely*. Of the intemperate, one was imprisoned for burglary to steal rum ; one for abusing his wife ; one for threatening to kill his wife ; and one other for threatening to kill.

N. B.—After giving me the facts embraced in the above, the jailer declined signing it, not because there was any doubt of the truth of the statement, or from any hostility to the temperance cause, but from an apprehension, as he said, that the feelings of individuals might be unnecessarily injured.

The following, however, from the late jailer, which includes one year immediately preceding the 6th of May, will supply the deficiency.

Whole No. during the year .....	26
Temperate,.....	1

Doubtful, .....	1
Intemperate, .....	24
The one put down as temperate, was a colored lad.	

DENNIS STOCKING, *late Jailor.*

*Catskill, Dec 20, 1833.*

*Poor-House.*

Whole No. in one year, preceding 2d Oct. 1827, at which time the Poor-House was first opened, .....	110
Temperate, .....	29
Doubtful, .....	13
Intemperance, .....	68

Of the temperate, one was an idiot whose father was intemperate, and in consequence a pauper ; seven others were idiots ; four were insane ; one was the wife of an intemperate mechanic ; one was a mute, whose parents are not known ; one insane person for safe keeping. Of the doubtful, a number are classed as such, because we do not recollect their person ; and one was a lad whose mother was intemperate.

JAMES M. SANFORD, } *Late Super-*  
ELISHIA BLACKMER, } *intendents.*

*Cairo, Dec. 21, 1833.*

The reason that I applied to the above gentlemen for information was, there had been within a few days a change of keepers. The present one *could* not, of course, give the information required, and the late one was absent on a journey. The reason of our taking a year so far back, was, that these gentlemen had not in their possession, the names of the paupers during any other year.

*Expenses.*

County tax, .....	\$13,160 07
Criminal justice, .....	\$4,256 11
Poor, (as near as can be ascer- tained, there being no report of Superintendents,) .....	6,254 42
	<hr/>
	10,510 53
Balance, .....	\$2,649 54

JAMES D. PINCKNEY,  
*Clerk of Supervisors.*

*Catskill, Dec. 20, 1833*

HERKIMER COUNTY.—*Population 35,860.**Jail.*

Whole No. committed in one year,.....	49
Temperate, .....	5
Doubtful, .....	7
Intemperate, .....	37

Of the temperate, one was a foreigner, for robbery; two were ~~the~~; one man was convicted of horse stealing, but the Governor ~~was~~ pardoned him under the recommendation of the court, from belief that there was a mistake in the witnesses as to the identity of the person. Of the doubtful, one was a female; two men ~~or~~ want of *sureties* to keep the *peace!!* and one other drinks ~~only~~.

F. E. SPINNER, *Jailer.*

*Herkimer, Jan. 3, 1834.*

*Poor-House.*

Whole No. received in one year,.....	125
Not from intemperance, .....	18
Doubtful, .....	19
Intemperance, .....	88

Among the temperate are included all the deranged persons, of whom there are a considerable number. Of the doubtful, all but ~~ree~~ or four (and these are from remote towns in the county) ~~are~~ transient persons.

JAMES DELONG, *Keeper.*

*German-Flatts, Jan. 4, 1834.*

*Expenses.*

County tax,.....	\$10,606 80
Of this sum was raised to pay for jail and debts, .....	2,000 00
Leaving as ordinary tax,.....	8,606 80
Poor,.....	\$3,000 00
Crime, .....	3,403 60
	<hr/>
	6,403 60
Balance,.....	\$2,203 20

A. OSBORN, *Clerk of Sup.*

*Herkimer, Jan. 3, 1834.*

# JEFFERSON COUNTY.—Population 48,515.

## Jail.

Number committed in one year,.....	98
Temperate, .....	22
Doubtful, .....	8
Intemperate, .....	68

Of the temperate, *ten* were lads from 10 to 17 years of age, and one or both the parents of five of them were intemperate. The habits of the parents of four others I do not know. The parents of one only are known to be temperate. Of the intemperate twenty-six were intoxicated when committed. One was committed on charge of arson, and NINE for WHIPPING their WIVES, or for other abuse of their families.

One man who was brought here very much intoxicated, was in a few hours seized with *delirium tremens*. While laboring under this disease his cries and screams were absolutely frightful. For forty-eight hours they prevented myself and family sleeping. He imagined himself surrounded by devils, and in order to escape them, would spring from one part of the room to the other with astonishing rapidity. He would perhaps the next moment fly up the grates of the cell with the agility of a monkey, and hang there until exhausted. It required a number of men to take care of him; and for my assistants in this service I took three other drunkards, who were then in jail. Such an appalling spectacle of the effects of intemperance did he present—so terrific and heart-rending were his screeches—so wild, so ghastly and agonized were his features, that these men, whose wives and children perhaps had seen them exhibit a similar spectacle, absolutely shrunk back with horror; and I could hear them pledging themselves to each other, that, should they ever regain their liberty, they would never again taste ardent spirits.

*Supplementary Certificate.*—I further certify, that on the 18th December, 1829, I commenced making an examination of every prisoner committed to jail, as to his habits, in regard to the use of ardent spirits, making an entry of the result at the time against each name; and I continued to make such examination and entry, as appears from my book, until the 15th January, 1830—nearly six months. During that time there were thirty persons committed, and I find that I had classed them as follows;

Temperate, .....	4
Doubtful, .....	7
Intemperate, .....	19

But I have *since ascertained* that of the seven whom I put down as doubtful, *five* were intemperate; and with respect to the other

I have no means of ascertaining any thing further as to their  
its.

J. BEALLS, *Jailer.*

*Poor-House.*

Whole number assisted since November last, (about 10 months,).....	187
Not reduced to poverty by intemperance, ..	43
Doubtful, .....	18
Intemperance,.....	126

Of the temperate, 5 were lunatics—1 a lad whose parents I do  
know—also a woman and six children: the husband and fa-  
r is dead, and his habits are unknown to me—four of a French  
aily—1 idiot, and 1 old colored woman.

SETH OTIS, *Keeper.*

These particulars were embraced in the certificate, that it might  
seen how much caution the keeper observed, lest it should be  
ught he was endeavoring to make the number brought to the  
r-house from intemperance as large as possible. Whether it  
ght not have been *safe* to class the *lad*, the woman and six chil-  
n, and the French family (making 11 in all) among the *doubt*-  
, can hardly admit of a *doubt*.

*Expenses.*

County tax,.....	\$14,462 30
Poor,.....	\$3,425 94
Criminal justice,.....	5,507 73
	<hr/> 8,933 67
Balance,.....	\$5,528 63

M. W. GILBERT, *Clerk of Sup.*

N. B. Here, I presume, was some extra item, such as expenses  
cholera or poor-house, to swell the amount of county tax. I  
s in great haste and did not make the inquiry.  
A fact stated by Mr. Gilbert may be of service to the few coun-  
s that have not yet adopted the plan of supporting their poor at  
or-houses. Of this I intended to procure his certificate, but he  
s absent when I called for that purpose. He says, that before  
poor-house was erected in that county the annual expense of  
poor for a number of years was from 12,000 to \$15,000; and  
it the saving is about \$10,000 per year.

KINGS COUNTY.—*Population* 20,535.

*Jail.*

Number committed in the month of January last, ..	31
Temperate, .....	1

Doubtful, .....	5
Intemperate, .....	25

There were about 200 committed the last year.

JONATHAN JACKSON, *Keeper of the Cells.*  
*Brooklyn, 28th February, 1834.*

N. B. The jail of this county has been burned, and the cells under the market are used as a place of temporary confinement.

*Poor-House.*

Whole number received, .....	395
Not from intemperance, .....	37
Doubtful, .....	97
Intemperance, .....	261

Of a large proportion of those classed as doubtful I do not collect even their persons—I have very little doubt however that most of them became paupers from intemperance.

THOMAS BAISELEY, *Keeper.*  
*Flatbush, L. I. Feb. 27th, 1834.*

*Expenses.*

County tax for 1832, .....	\$20,000 00
Of this was raised to pay cholera expenses, ...	7,769 49
Leaving as ordinary tax, .....	\$12,230 51
Poor, .....	\$4,719 40
Crime, .....	5,197 69
	<hr/>
	9,917 09
Balance, .....	<hr/>
	\$2,313 42

The county fell in debt the same year, and authorized the treasurer to borrow \$6,000.

JEREMIAH LOTT, *Clerk of Sup.*  
*Flatbush, L. I. Feb. 27th, 1834.*

LEWIS COUNTY.—*Population 14,958.*

*Jail.*

Whole number committed in one year, .....	4
Temperate, .....	1
Doubtful, .....	0
Intemperate, .....	3

D. S. BAILEY, *Jailer.*

The one put down as temperate has been an intemperate man, but it was supposed had reformed.

*Poor-House.*

Whole number in one year, .....	21
Not from intemperance, .....	4
Doubtful, .....	8
Intemperance, .....	9

Of the doubtful, one is a vagrant, and two were foreigners.

EBENEZER CASEY, *Keeper.*

*Lowville, 31st. August, 1833.*

*Expenses.*

County tax, .....	\$2,114 46
Poor, .....	\$1,130 49
Crime, .....	539 65
	<hr/>
	1,670 14

Balance,..... \$444 32

DAVID MILLER,

*President of the Board of Sup.*

N. B. Crier's fees in four years, .....	\$04 75
Sheriff's bill in 1832, .....	55 00
Of this, \$50 would be the legal fees for summoning jurors.	
District attorney, .....	08 78
County clerk, .....	00 00

LIVINGSTON COUNTY.—*Population 27,719.*

*Jail.*

Whole number in one year and a half, .....	47
Temperate, .....	1
Doubtful, .....	1
Intemperate, .....	45

I have had charge of this jail, either as a Sheriff or jailer, since the organization of the county, ten years, and I give it as my decided opinion, that *nineteen* twentieths of those who have been imprisoned on criminal charges, have been more or less intemperate.

RUSSEL AUSTIN, *Jailer.*

*Geneseo 3d July, 1833.*

*Poor-House.*

Whole number assisted in one year,..... 146

This was the first poor-house I examined, and I did not extend my inquiries any further than as to the fifty who were inmates at the time.



Not reduced to poverty by intemperance,	4
Doubtful, .....	11
Intemperance, .....	35

SAMUEL STEVENS, *Keeper*

*Expenses.*

County tax, .....	\$8,362 43
From this should be deducted as <i>extra</i> items of expenditure, increasing the tax above the ordinary amount, \$3,000 for a bridge, and \$1,240,32 to pay an instalment on poor-house farm, .....	4,240 32
This leaves, the <i>ordinary</i> county tax, .....	\$4,122 11
From this deduct expense of poor, .....	\$2,000
Criminal justice, .....	1,500
	<hr/> 3,500 00

And there is left for other purposes, .....

\$622 11

O. M. WILLEY, *Clerk of Sup.*

*Remark.*—The poor-house and farm costs \$7,000, and the interest on this sum might be added, but I have in all cases omitted it. My intention was to obtain certificates from district attorneys in relation to this subject, but I found that they *could not* be of that definite character which it was my object to obtain. I however called on the district attorney of Livingston county, who very obligingly gave me the following :—

*Mr. Chipman*—

Sir :—In reference to your inquiry as to the cause of pauperism and crime, I can say from long observation, that the fruitful source is found in the abusive use of ardent spirits. The county of Livingston was organized in 1821, since which time I have discharged the duties of district attorney ; in which time there have been two hundred and sixty-seven indictments preferred. (Here Mr. Hosmer gives an enumeration of the crimes, but as it is not important to my object I omit it.) Of that class of crimes characterized by personal violence, they are generally accompanied with and produced by intemperance. Of those which indicate a desire of gain, they generally proceed from poverty and a depraved moral sense, consequent on a vicious indulgence in habits of intemperance. To doubt that intemperance is directly or indirectly the source of a large portion of the crimes which degrade, and of the accidents and misfortunes which afflict humanity, is to disregard the most palpable and self-evident proofs.

GEORGE HOSMER

Avon 4th July, 1833.

## MADISON COUNTY—Population 39,037.

## Jail

Whole number committed in one year,.....	26
Temperate, .....	2
Doubtful, .....	0
Intemperate, .....	24

Of the *temperate* one was a respectable man of color who was bjected to sixty days imprisonment from a train of circumstances iginating in the *intemperance* of his wife. His imprisonment s not in the least diminished the confidence of the community his integrity. The other was a man of violent temper who d been excommunicated from a church, and afterwards attempt- to read a vindication of his conduct in a religious meeting, on e Sabbath, and persisted in his disorderly conduct after he had en warned to desist. Of the *intemperate*, one was a lad who d spent one year in the *Circus*, three years as a canal driver, d some time as a waiter on board a steam-boat. He is now in e House of Refuge. Another was convicted of stealing sheep ; o of stealing the sum of \$1,50, which they expended for a share a *lottery ticket* ; one of arson ; one was committed for stealing e *shilling*, and was confined sixty days. He says he has spent nd probably it is true,) a property of \$5,000, in ardent spirit, id its concomitant vices. Another who has been twice in state- ison, is now in jail for stealing a horse. A man by the name of

M. was committed (previous to the year, and not included in e twenty-four) for an assault with intent to kill. The assault as made with a very heavy axe, and it was in proof, that as ma- y as nine blows were given. Both parties were very much oxicated at the time of the affray. While J. M. was in jail waiting his trial, and while it was quite doubtful, whether the rson assaulted would recover, he appeared extremely anxious nd depressed in spirits. At this time, one of his former associ- es called and told him that "some spirits would cheer him up ;" nd contrary to my orders, he succeeded in conveying it to M., in nsequence of which, he was soon thrown into a state of mind it little short of absolute madness. At the time of trial, and ring its progress, one of M's brothers came into court very uch intoxicated, and was so noisy that I was obliged to give him special charge to a constable, to prevent his making distur- nce. The father, a man probably 70 years of age, was also attendance during the trial ; went five times to a grocery, and ecame quite drunk. After his son's conviction, when two depu- es were returning him to jail, the old man followed along, sing- ing and dancing, and crying out, "J's fate is sealed, J's fate is ealed !" J. S. PALMER, *Sheriff*.

Morrisville, Aug. 22, 1838

Mr. Palmer informed me in Nov. he had ascertained *since* giving the above statement, that the colored man above spoken of, was *intoxicated* at the time the act was committed, for which he was imprisoned.

*Poor-House.*

Whole No. assisted in one year, .....	120
Not from intemperance, .....	32
Doubtful, .....	18
Intemperance, .....	70

Among the temperate, were three deranged persons sent here for safe keeping ; also, one idiot, and one mute.

ICHABOD AMSIDEN, *Keeper.*

*Eaton, Aug. 21, 1833.*

The number <i>received into</i> the poor-house, during the year, was, .....	59
Not from intemperance, .....	7
Doubtful, .....	9
Intemperance, .....	43

*Expenses.*

County tax, .....	\$6,600 00
From this deduct for cholera expenses, .....	\$500
For repairing court-house, ...	500
	<hr/>
	1,000 00
Leaving, .....	\$5,600 00
Poor, .....	\$2,422 12
Crime, .....	2,320 30
	<hr/>
	4,742 42
Balance, .....	\$857 58

EPENETUS HOLMES, *Clerk, of Sup.*

MONROE COUNTY.—*Population, 49,862.*

It is necessary to explain here in relation to the poor in this county. After examining the poor house, I found that although the distinction between *town* and *county* poor was still kept up here as in a few other counties, yet some town poor were sent to the county Poor-House, and the overseers of the poor in the two towns of Gates and Brighton, (in which the city of Rochester is situated) had also afforded relief to 390 *county* paupers. I found it necessary therefore, in order to effect my object, to obtain the certificates of all those individuals. I will however give the result of each separately.

*Poor-House.*

Whole number assisted in one year,.....	168
Not from intemperance,.....	19
Doubtful,.....	50
Intemperance,.....	99

Fifty-five town paupers were assisted during the same time, but they are not counted or classed, as most of them are probably included in the certificates of the overseers of the poor of Gates and Brighton. N B. Of the 168, 68 are foreigners.

JACOB POUND, *Keeper.*

*Brighton, July 7th, 1833.*

*Remark.*—A considerable number of those classed as doubtful were persons that were in the poor-house but a short time—some of them ran away after having been there only a few hours :—others were children whose parents died with cholera, and of whose habits nothing was known.

Whole number of *county* paupers assisted by Wm. C. Smith and Matthew Mead, overseers of poor in the town of Gates, and Wm. G. Russell, overseer of poor in the town of Brighton, in one year preceding July 8th, 1833, was..... 390

Not reduced to poverty by intemperance,	62
Doubtful, .....	100
Intemperance, .....	228

*Town* paupers assisted in the same time,..... 462

Temperate, .....	65
Doubtful, .....	74
Intemperance, .....	323

From all these certificates it appears that the whole number assisted is..... 1,020

Temperate, .....	146
Doubtful, .....	224
Intemperance,.....	650

*Jail.*

Whole number committed in one year, ..... 279

Temperate,.....	0
Doubtful, .....	34
Intemperate,.....	245

A majority of those classed as doubtful were boys from 10 to 15 years old, and females. Of the whole number 249 were males and 30 females. For the last nine months there has been a diminution in the number of persons brought to this jail of 7 or 8 per month.

EPHRAIM MOORE, *Jailer*

*Expenses.*

County tax, (1832).....	\$23,500 00
Expense of cholera and building jail,.....	5,000 00

Leaving,.....	\$18,500 00
County poor,.....	\$5,511 12
Crime,.....	8,000 00
	<hr/> 13,511 12

Balance,.....	\$4,988 88
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A. S. ALEXANDER, *Clerk of Sup.*

In relation to the expenses of poor, I obtained my information from Wm. S. Bishop and Harvey Humphrey, Esqs.

There was also about \$5,000 raised by the towns to support their own poor.

I add the following certificate which the gentlemen were so obliging as to furnish me :

“Of the number of criminals brought before us for trial, 7-10 were in a state of intoxication when before us, or when the crime was committed.”

S. HAMILTON, J. P.

A. S. ALEXANDER, J. P.

*Rochester, August 8th, 1833.*

MONTGOMERY COUNTY.—*Population 43,594.*

*Jail.*

Whole number in one year,.....	72
Temperate, .....	16
Doubtful, .....	9
Intemperate,.....	47

Two of the temperate were boys—one man was acquitted on trial—two threatening—one assault and battery—three made use of spirits—one of them was sent here for assault and battery committed when he had been *drinking* freely—one other was committed for profane swearing, and one was a female. Of the doubtful, one was a vagrant—one was committed for assault and battery—and one for profane swearing.

Of the intemperate one was sent here for abusing his family,

N. B. There is one among the temperate who, it is said, makes no use of ardent spirits.

ISAAC JACKSON, *Sheriff.*

*Johnstown, January 2d, 1834.*

*Poor-House.*

Whole number received into poor-house in 1 year,	156
Not from intemperance,.....	39
Doubtful, .....	24
Intemperance, .....	93

At least one-half of those classed as temperate are idiots or lunatics—a large proportion of the 24 are transient persons.

ELIJAH WILCOX, *Keeper.*

*Expenses.*

County tax, .....	\$13,087 00
Of this sum there was raised to pay old arrearages, .....	1,200 00
Leaving ordinary tax,.....	11,887 00
Poor,.....	\$2,500 00
Crime,.....	4,667 23
	<hr/> 7,167 23
Balance,.....	\$4,719 77

Mr. Reynolds (who is Clerk of Assembly) was absent ; but I had access to his books and accounts, and with the assistance of a partner in the law business, obtained the above result, after a long and thorough investigation. I have since called on Mr. Reynolds who authorizes me to say that he *believes* it to be correct. I could not, of course, give his official signature to it without making the investigation himself.

NEW-YORK.—*Population* 203,007.

*Return of the number of persons committed to the City Prison and Bridewell, of the City of New-York, during the year 1833, for the following crimes, viz :*

Murder, .....	5
Rape, .....	4
A. & B. with intent to kill, .....	9
Perjury, .....	6
Forgery, .....	31
Fraud, .....	9
Burglary, .....	46
Bigamy, .....	4
Receiving stolen goods, .....	18
False pretences, .....	18
Highway robbery, .....	6
Grand larceny, .....	164
Arson, .....	4
Petit larceny, .....	666
Disorderly house, .....	28
Bastardy, .....	6

Assault and battery,.....	1,143	}
Disorderly conduct, .....	311	
Rioting, .....	3	
Revolt, .....	13	
Ridnapping, .....	1	
Nuisance, .....	1	
Misdemeanors, not included in above,.....	63	
Prisoners committed under the five day act for intoxication, .....	507	
	<hr/>	
		3,066
Committed for examination,.....	3,112	
Committed in full on examination,.....	909	
Discharged on examination,.....	2,096	
Committed to Penitentiary on examination,..	59	
"    House of Refuge,.....	13	
"    "    Alms-House, .....	29	
"    "    Asylum,.....	6	
	<hr/>	
	3,112	

Deduct the number fully committed, from the whole number examined cases,.....	909	
	<hr/>	
		2,203

Committed during the year,..... 5,269

There were also committed to the penitentiary for vagrancy, during the year 1833, 800 ; of which number, one half were females.

So great is the number of persons committed to this prison from the police-office, it is impossible for us to ascertain from reference to the names, who were or who were not, intemperate. It will be seen, however, by reference to the above statement, taken from the books of the establishment, that 507 were committed expressly for that offence. Of those committed for assault and battery, it is safe to say that 8 out of 10 are caused by intemperance ; of those committed for disorderly conduct, at least 19 out of 20 are caused by the same ; of the vagrants, all are intemperate.

S. H. JAQUES, *Dep. Keeper.*

*New-York, Feb. 24, 1834.*

#### *Alms-House.*

The whole number of paupers supported in the Alms-House during the year 1833, was 5,179 ; of which number, nine-tenths were such from intemperance, *directly or indirectly.*

The number relieved or supported out of the house for 1833, was 3,830 families, average five persons in each, making 19,150.

of this number, it is probable that three-fourths are from intemperance, *directly or indirectly*. \* This may appear as a very great average, but the great number of aliens, which are continually pouring into the city from all quarters, and their confirmed habits of intoxication are such, that if either head of a large family get out of employ, they almost immediately come on the public for support. This being the fact, it will appear evident that either the great cause of poverty is intemperance, or that it induces those habits of laziness and idleness, which lead to poverty. The amount expended in the support of the inmates over and above their earnings, was \$92,040 17; less by \$6,000 than the year previous.

E. M. GUION,  
*Clerk of Alms-House.*

*Bellevue, Feb. 21, 1834.*

### *House of Refuge.*

It is with difficulty I can confine myself here to the particular object of my inquiry; I will say, however, that after having examined the reports of this institution, which are published annually, and after a cursory personal examination of the establishment, I hardly know which presents the highest claims to my admiration: the admirable manner in which it is managed, the rare union of *security and comfort* which it presents, or the *plan* itself, thus placing these "*juvenile delinquents*," whose depraved morals and vicious conduct rendered their confinement indispensable, in a situation which to them is truly a REFUGE; a refuge from hunger and nakedness; a refuge from the corrupting example of older and more hardened adepts in wickedness; at the same time, that it is a school for the improvement of their minds and the cultivation of their moral.

Could the annual reports of the House of Refuge be more extensively circulated and read by our citizens, its merits would be better understood and its value better appreciated.

In my visit to the Refuge, I obtained information of much value in relation to the subject of temperance. In every case where delinquent is received, an examination is made as to his former occupation and habits, &c. and those of his parents, and the result of these investigations is committed to writing, and such parts as are deemed proper, are embraced in their yearly reports. In view of these reports, Mr. Hart, the Superintendent, was so kind as to give me, commencing with the sixth, and including the ninth, which is the last. In the sixth, there is the following summary of the six preceding years, of which I avail myself.



*“Character of the parents of children received into the Refuge since it was opened on the first of January, 1825.”*

Parents been in Bridewell, 35 ; Penitentiary, 16 ; State-Prison, 2 ; *Intemperate*, 464 ; Houses of ill-fame, 9 ; parents allow children to steal, 10 : parents receiving the avails of stealing, 8. The whole number received in 6 years, 834.

Boys,..... 668

Girls,..... 206

Mr. Wood, the assistant superintendent, was so obliging as to take up the book in which the entries above alluded to are made, and examine every case of those admitted the last year. We found the whole number, 129. In a great many cases, the habits of the parents could not be ascertained ; some were dead ; numbers died with the cholera ; others had deserted their children, and left the country ; but from the memorandums which had been made, we ascertained the following particulars :

In 36 cases, *both* parents were known to be intemperate ; in 25 cases, one ; making 61 instances in which one or both were intemperate, or more than one-half the number of children received. Besides this, in 22 cases where the parents are not known, or are supposed to be temperate, the children are themselves intemperate ; making 83 cases where *one* or *both* the parents or the *child* were intemperate ; and 8 more cases, where one or both parents and child were intemperate. There are a great many interesting and disgusting particulars, which I took down, that might throw light on the contaminating nature of vice, but these I omit as not being within the range of my particular inquiries, and hardly proper for the public eye.

*I add the following valuable certificate from Mr. Hart, the Superintendent.*

MR. CHIPMAN,

Dear Sir,—From full and satisfactory proof, we know that a considerable more than half of the parents of the children committed to this institution are decidedly intemperate ; but from our own observations and experience for several years past, we have no hesitation in indulging the belief that nine-tenths of the parents whose children come under our care, are intemperate, either one or both ; and it is painful beyond degree, occasionally to see a fine mother visiting her son or daughter at the Refuge ; and our minds are frequently led to wonder that such a parent should have been so unfortunate, as to have a beloved child wander from the paths of propriety and rectitude ; but alas !—when the whole story is told, the father had become intemperate, and the care and sustenance of her large family of children devolve upon a mother, who but recently was in affluent, or comfortable circumstances ; but now has to leave her babes to take care of each

, while she is obliged to go out to the wash-tub, and her offspring are going astray, while the father may be found in a grog or porter-house.

Respectfully, yours,

N. C. HART,  
*Sup. House of Refuge.*

New-York, Feb. 26, 1834.

*Lunatic Asylum.*

My visit to this institution was highly gratifying ;—the situation, lying between the Hudson and East rivers in full view, and the natural scenery, together with the taste displayed in the improvements of the grounds, render it altogether one of the most delightful spots I ever seen. The spacious buildings, while they may be made to serve as *prisons*, have the appearance of an elegant and spacious country seat ; and if comfort and quiet, and the most kind and affectionate treatment, can contribute towards the restoration of the deranged intellect, dissipate the clouds which hang over it, and restore the balance of the mind, there may be hope for this unfortunate class at the Bloomingdale Asylum. Through the attention of Dr. Macdonald, I was conducted through the different buildings and rooms, and had an opportunity of observing his intercourse with, and treatment of his patients. It was as if of an indulgent parent, whose kindness is so blended with firmness, as to command respect and obedience while it secures affection. Dr. Macdonald was not prepared at the moment to answer the particular inquiries which were the object of my visit, but very kindly addressed to me the following letter some days after, which gives as definite information as the nature of the case will admit.

*Monday Eve., March 3, 1834.*

*Bloomingdale Asylum.*

JEL SHIPMAN, ESQ.

Dear Sir,—I have examined all the annual reports from 1821 to the present year this institution went into operation to the close of 1833, and have found that the whole number of patients admitted during that period is 1,676 ; and that of this number of cases, 379 were caused by intemperance. I have no reason to doubt this to be the true statement of the number produced by intemperance ; but there are probably other cases, in which this vice combined with other causes, though the proportion of these is comparatively very small.

I am Sir, very respectfully, &c. &c.

J. MACDONALD.

After visiting this noble and philanthropic institution, designed and so eminently calculated to alleviate one of the worst forms of human misery, I could but regret that the great number of insane persons now in the different poor-houses of the State, could not be removed here, where they might participate in its benefits. Many of them might doubtless, by the medical skill and the kind and judicious treatment they would receive, be restored to their reason, to their families and to society. This class of inmates of the poor-houses, so far as I know, receive every kindness and attention, which the accommodations and means provided for them will admit. But these accommodations extend no farther than to the security of their persons and to prevent their annoying others. There is no special provision to promote their cure: indeed I should think that in many instances, these accommodations are too limited to render them even comfortable. This is a class that is extremely troublesome to the keeper; I have seen in some of these houses, cells for the insane, in which they were confined: it was absolutely necessary, but such situations could not afford any well grounded hope of the removal of their malady, or that the county would be relieved, except by their death, of the burthen of their support.

My attention was not particularly called to this subject, until near the close of my examinations, but I recollect that there were (indeed my certificates will show this) in almost every county some of this unfortunate class, and in some of the counties adjacent to New-York, I recollect hearing it remarked, as we were looking over the list of names, that such and such persons were lunatics and were supported by the county at Bloomingdale Asylum. Would it not accord well with the benevolent spirit of the age, and be an honor to the liberality and humane feelings of our Legislature, that this subject should be thoroughly investigated, and provision made for the removal and support of these persons at this institution?

*Expenses.*

Amount of tax collected in 1833,.....	\$649,374 51	
Criminal expenses,.....		107,494 69
Add city watch, \$105,602 36		
Take two-thirds,.....		70,401 62
Total expense of crime,.....		177,896 31
Poor at Alms-House, .....		92,040 17
		<hr/>
		\$269,936 48

Although the above facts in relation to city expenses, are taken from the report of the comptroller, I cannot say with any degree of confidence, that I have taken *all* the items that constitute

the criminal or pauper expenses of the city ; neither can I say that I have taken a proper proportion of expense of the city watch as chargeable to intemperance. The fact is, I am too little acquainted with the business of cities to give, (from the means I possessed, although perhaps ample for any business man of that city,) a statement very satisfactory, even to myself.

It must be recollected too, that the *limits* of the *city*, are the same as those of the *county* ; that there are no *county* expenses as distinct from *city* expenses : the tax therefore, is to defray all the expense of the Board of Health, which last year, was \$26,-456 ; city courts, \$13,090,14 ; lightning the streets, \$72,408,05 &c. &c. &c.

Further, in regard to the Alms-House and Penitentiary, it was entirely impracticable to attempt an accurate examination into the habits of their inmates. The number received is so large, that it would require three or four for each, appointed for the special purpose, to make any thing like an accurate classification, as I have done in the other jails and poor-houses of the State. The greatest benefit which I can hope from the statement I have here given, in regard to the *cause* and the *express* of pauperism and crime in this city is, that it may lead to a more thorough and accurate investigation by those who have the means and are qualified to make it ; that those who pay the *taxes*, may know *why* they are thus taxed, and that those who have the *power*, may apply the remedy.

#### NIAGARA COUNTY.—Population 18,485.

##### *Jail.*

Whole number committed in one year,.....	82
Temperate,.....	1
Doubtful,.....	10
Intemperate,.....	71

The one put down as temperate is a lad. Of the intemperate a considerable number have been committed repeatedly ; one man has lain in jail two-thirds of the time for three years past, for abuse to his family when intoxicated ; when sober, is a kind husband and father. At least one-third of the persons imprisoned here are foreigners ; their numbers is constantly increasing. To the influx of foreigners, I attribute the increased number of commitments, within the last two or three years.

JAMES MOLYNEUX, *Jailer.*

*Lockport, July 23, 1833.*

##### ● *Poor-House.*

Whole No. received the last year,.....	164
Not from intemperance,.....	22

Doubtful,.....	29
Intemperance, .....	113

JOHN GOULD, *Keeper.*

Mr. Gould who keeps all the accounts relating to the expense of the poor, certifies that the expense at the Poor-House, was

	\$1,286 65
Out door poor,.....	938 23
	<hr/>
	\$2,224 87

The increase in the number of foreign poor, at this Poor-House, is worthy of especial notice.

In 1830, the whole No. of paupers was.....	95
Of these were foreigners,.....	33
In 1831, whole No.....	112
Foreigners,.....	61
In 1832, whole No.....	168
Foreigners,.....	111

I was unable to obtain from Mr. Cadwallader, the clerk of the board of supervisors, the amount of tax and the expense of crime. I applied to him personally, but he was particularly engaged; he promised however, to make out the statement and forward it to me; he has not done it. A subsequent application, through a friend at Lockport, has been equally unsuccessful.

#### ONEIDA COUNTY.—*Population 71,326.*

*Jail.*—(Whitesborough.)

Whole No. received since 20th April last,.....	75
Temperate,.....	14
Doubtful,.....	25
Intemperate,.....	36

SAMUEL M. MOTT, *Sheriff.*

*Explanation.*—This jail is three miles from Utica, from which place a very large proportion of the whole number is sent. They are generally apprehended there and examined; sometimes kept in the watch-house, for one or two days, by which time they generally become sober, although they were drunk when taken up; of course they are sober when they first come to the knowledge of the sheriff. Mr. Mott has had charge of the jail, as will be seen by the date above, only about 4 months; and his predecessor lived at a distance, and had taken the book containing the entry of prisoners' names, &c. previous to April 20th, with him. The turnkey also was absent. The following particulars, however,

which are embraced in the certificate, will throw some light on the subject.

Of the temperate, 5 were committed for *assault and battery*!! one female *vagrant*, and *three* men for want of sureties to keep the *peace*!! There were also *two* lads, and one man who was acquitted on trial. Of those classed as doubtful, there were *eleven* females, committed as *vagrants*!! or disorderly persons; *two* men as *vagrants*!! one for want of surety to keep the *peace*! *three* for *assault and battery*!

*Jail.*—(Rome)

Whole number committed in one year,.....	78
Temperate, .....	9
Doubtful,.....	9
Intemperate, .....	60

*Particulars.*—Of the *temperate*, three were lads; (two of them or Sabbath-breaking;) one a highway robber; one acquitted on trial. Of the *doubtful*, a number were only sent here from Whitesborough, for trial. Of the *intemperate*, one was charged with murder; eleven were females! and *three* men for abuse of their families.

HORATIO CARR, *Jailer*.

Rome, Aug. 28, 1833.

*Poor-House.*

Whole No. assisted in one year,.....	207
Temperate,.....	43
Doubtful,.....	44
Intemperance, .....	120

ANDREW DOWNING, *Keeper*.

*Expenses.*

County tax,.....	\$16,188 81
Poor, .....	5,616 01
Crime, .....	7,868 56
	<hr/>
	13,484 57
Balance, .....	<hr/>
	\$2,704 24

CHESTER HAYDEN, *Clerk of Sup.*

Utica, Aug. 27, 1833.

ONONDAGA COUNTY.—*Population* 58,974.

*Jail.*

Whole No. committed in one year.....	139
Temperate, .....	10

Doubtful, .....	19
Intemperance, .....	110

Of the temperate, one was committed for cutting timber on land which he *claimed* as his own. One was acquitted, and two were young lads. Of the doubtful, I have no *doubt*, from circumstances connected with their commitments, that more than *one half* were intemperate. Of the intemperate, three were committed for abuse of their families, and one for *incest*.

JAMES HOUGH, *Jailer*.

*Syracuse, Aug. 24, 1834.*

*Poor-House.*

Whole No. received in one year, .....	285
Not reduced to poverty by intemperance, .....	69
Doubtful, .....	38
Intemperance, .....	178

A man that had been several days about the streets of Syracuse, in a state of intoxication, was brought here, and died three hours after while eating his supper. A woman *eighty-six* years old, is now supported here, who has *four sons* living in this county, all of whom are *drunkards*, and her husband died a *drunkard*.

L. HOPKINS, *Keeper*.

*Onondaga, Aug. 23, 1833.*

*Expenses.*

County tax, .....	\$20,489 71
Deduct cholera expenses, .....	1,672 75
Ordinary tax, .....	\$18,816 96
Poor, .....	\$2,950 00
Criminal justice, .....	5,963 84
	<hr/>
	\$8,913 84

The amount of expense for the detection and punishment of crime does not include the pay of judges or jurors.

R. HEBBARD, *Clerk of Sup.*

I afterwards called on the county treasurer for the amount paid judges and jurors, but could only learn that \$1,300 were *raised* for that purpose; and that a considerable sum derived from lottery licenses was also applied to pay these officers. I therefore will take one-half this sum and add to the criminal expenses, .....

\$750 00

Making the amount of poor and criminal expenses \$9,663 84

This amount deducted from the ordinary county tax,  
leaves for other purposes,..... \$9,153 12

I am satisfied that there is some mistake in relation to the pecuniary concerns of this county, as thus exhibited. Yet the investigation was a very thorough one. I see no reason why only about one-half of the tax in this county should be absorbed by the expenses of poor and crime, while a so much larger share of the tax in other counties is absorbed by them.

ONTARIO COUNTY.—Population, 40,167.

*Jail.*

Whole number in one year, .....	69
Temperate, .....	7
Doubtful, .....	12
Intemperate, .....	50

J. M. WHEELER, *Sheriff*

Canandaigua, July 12, 1833.

*Poor-House.*

Whole No. received in one year, .....	126
Not from intemperance, .....	24
Doubtful, .....	15
Intemperance, .....	87

JOHN LAMPORT, *Keeper,*

Hopewell, Sept. 13 1833.

*Expenses.*

County tax, .....	\$14,000 00
Deduct for surrogate's office, .....	800 00
Leaves, .....	13,200 00
Peer, .....	\$3,085 92
Crime, .....	5,104 89
	<hr/> 8,190 81
Balance, .....	\$5,009 19

HENRY CHAPIN, *Clerk of Sup.*

ORANGE COUNTY.—Population 45,366.

*Jail.*

Whole number committed in one year, .....	107
Temperate, .....	13
Doubtful, .....	44
Intemperate, .....	50

Of the temperate, one imprisoned for selling cakes at a camp meeting, a riot ensuing ; and three were females. Of the doubt-



ful, a large proportion were sent here from New York; quite a number of them were foreigners : seven of them committed for assault and battery !! Of the intemperate were women, and one of them was sent here for assault and battery !! One man was sent here for stabbing another ; one for poisoning his wife ; one for not providing for his family ; the last was sent to the poor-house ; one was a farmer worth \$2,000 stealing, while intoxicated, a shawl worth fifty cents ; he was convicted and fined \$25. *I should not dare to say under oath*. I believe, during the two years I have kept this jail, that strictly temperate persons have been committed for crime.

ZOPHER FINCH, *Jailor*

Dec. 7, 1833.

*Poor-House.*

There are <i>now</i> in the poor-house,.....	21
Not reduced to poverty by intemperance,	57
Doubtful,.....	49
Intemperance, .....	121

Among the temperate, I have classed nineteen lunatics, idiots, and five mutes ; I am unable to say how many have assisted here within a year, but it will be safe to say double the number, that is, 454 who may be classed as to their habits above.

F. A. WEBB, *Keeper*

Goshen, Dec. 6, 1833.

*Expenses.*

County tax,.....	\$16,000
Criminal justice, .....	4,354 22
Poor, .....	\$11,513 00
	<hr/> 15,867 22
Balance, .....	\$1,132 78

D. M. WESTCOTT, *Clerk of Court*  
JAS. W. WILKIN,

*Treasurer of Orange County*

ORLEANS COUNTY.—Population 18,773

*Jail*

Whole number in one year, .....	
Temperate, .....	2
Doubtful, .....	1
Intemperate, .....	26

NOAH INGERSOLL, *Jailor*

Albion, July 27, 1833.

*Poor-House.*

Whole number received in one year, .....	45
Not from intemperance,, .....	11
Doubtful, .....	8
Intemperance, .....	26

A. PIERSON, *Keeper.**Expenses.*

County tax, .....	\$5,201 4
Poor, .....	\$2,254 53
Crime, .....	1,905 42
	<hr/>
	4,159 9
Balance, .....	\$1,041 4

R. R. WHEELOCK, *Clerk of Sup.*OSWEGO COUNTY.—*Population* 27,104.*Jail.*

Whole No. committed in one year, .....	37
Temperate, .....	3
Doubtful, .....	9
Intemperate, .....	25

Of the 9 doubtful, two were lads ; one committed for assault and battery, the other for Sabbath-breaking—also one man for assault and battery. Of the intemperate, three were committed for whipping their wives.

WM. HALE, *Sheriff.**Pulaski, Sept, 2 1833.*

N. B. At the moment when Mr. Hale sat down with me in his office, to make the examination, he was called upon to lock up a prisoner that had just been brought from Oswego. I went with him, and found at once that the prisoner would add one to the list of the *intemperate*. The account given by the constable who brought him was this ; The prisoner was a strolling drunkard. A miscreant in the village of Oswego, resolving to revenge himself on a citizen of that place for some real or imagined injury, came to the determination of executing his diabolical purpose by mutilating or killing the cows of the person against whom he harbored this malignant feeling. Needing assistance, and knowing the character of the prisoner, he treated him very freely with spirit, asked him to walk out with him in the evening on the common, and there made known his purpose ; and pointing out the cows of his enemy, gave him (the prisoner,) a large knife, and told him to go to work. He did so, and four cows were soon mutilated in a most

shocking manner. One had her neck cut half off—others had their entrails let out, and one or more had their ham-strings cut. This was a deed at which we cannot find language to express our abhorrence. And here the mind is irresistibly led to a train of reflections—crime! ardent spirit! a manufacturer! a vender! and doubtless the vender licensed *according to law*!!!

*Poor-House.*

Whole number in 11 months,.....	114
Not reduced by intemperance,.....	20
Doubtful, .....	9
Intemperance,.....	85

LEWIS JOHNSON, *Keeper.*

*Mexico, Sept. 5, 1833.*

*Expenses.*

County tax.....	\$8,861 22
Deduct expenses of cholera,.....	2,000 00
<hr/>	
Ordinary tax, .....	\$6,861 22
Poor, .....	\$1,966 43
Criminal justice,.....	2,568 61
<hr/>	
	4,530 04

! Left for other purposes a balance of ..... \$2,331 18

There is also a sum of \$768,83 reported by the superintendents of poor, which is probably to be added to poor expenses. The question was, whether it belonged to *town* or *county* poor.

A. G. M'CARTY.

N. B. Mr. M'Carty is a partner in the law business with Mr. Helm, the clerk of supervisors. Mr. H. being absent, Mr. M'Carty examined the books and gave his certificate.

OTSEGO COUNTY.—*Population 51,372.*

*Jail.*

Whole number committed to this jail in one year,.	52
Temperate, .....	4
Doubtful, .....	3
Intemperate, .....	45

Of the temperate, one was a lad 13 or 14 years old; one was a man on charge of assault and battery, and was acquitted on trial; another was committed for want of sureties to keep the peace. Of the Intemperate, one was imprisoned for stabbing his brother; two for *abusing* their wives; two a brother and sister, for *incest* and *arson*; four others were a *father, mother* and *two sons*.

DON F. HERRICK, *Sheriff*

*Cooperstown, 25th Nov. 1833.*

*Poor-House.*

Whole No. received into the poor-house in one year, 190

Not reduced by intemperance, .....	33
Doubtful, .....	5
Intemperance, .....	152

Of the temperate, 5 were sent here for safe keeping, and 4 others were lunatics. *Seventy-one* were children of *drunken fathers*, and nineteen were wives of intemperate husbands.

GEORGE W. STILLMAN, *Keeper.*

*Middlefield, Nov. 25, 1833.*

*Expenses.*

County tax for 1833, .....	\$13,912 45
Poor, .....	5,190 54
Criminal justice, .....	4,666 63
	<hr/>
	9,857 17
Balance, .....	\$4,055 18

LEVI C. TURNER,

*Clerk of the board of Sup.*

N. B. Mr. Turner was the first clerk of supervisors I had found, who had adopted the plan I have pursued, of exhibiting the pecuniary evils of intemperance. Mr. T. published a statement of the expenses of Otsego county, in 1832, founded on the same data from which I have made my statements. The clerk of supervisors of Schenectady county, on whom I recently called, had just made a similar examination and statement in relation to that county.

*PUTNAM COUNTY.—Population 12,628.**Jail.*

Whole No. committed since the 1st of March last (at which time I took charge of this jail), ..	6
Temperate, .....	2
Doubtful, .....	1
Intemperate, .....	3

One of the temperate was committed for assault and battery and another was a pauper who had threatened to burn the poor-house!

*Poor-House.*

Whole No. assisted since the 19th of Feb. last, ...	81
Not from intemperance, .....	19
Doubtful, .....	29
Intemperance, .....	33

Among the temperate, are a number of idiots and lunatics, and among the doubtful, are 18 children.

CHARLES TOWNSEND, *Keeper*.

*Carmel, Dec.. 14, 1833.*

I would not question Mr. Townsend's veracity ; he has certified to what he thought was true ; but who will believe that the parents of all these 18 children, or even a majority of them, were temperate. I have found but *very* few children whose parents were temperate, supported at the public expense.

*Expenses.*

County tax for 1833,.....	\$3,200 00
Raised for the support of poor, 2,140 00	
Crime, .....	216 00
	<hr/>
	2,356 00

Balance, ..... \$844 00

J. MOREHOUSE, *County Clerk*.

*and acting Clerk of Supervisors.*

*Dec. 14, 1833.*

N. B. Jurors are not paid in this county, and none of the expense of summoning jurors is included.

QUEENS COUNTY.—*Population 22,460.*

*Jail.*

Whole number in one year, .....	70
Temperate, .....	9
Doubtful, .....	6
Intemperate, .....	55

Of the temperate, one was imprisoned for disobeying an injunction from the chancellor ; two for bastardy ; two were boys ; two were females. Of the doubtful, two were vagrants, and probably intemperate ; another was an Irish woman, for abuse.

JOHN SIMONSON, *Sheriff*.

*North-Hempstead, March 1, 1834.*

N. B. There is no county poor-house in this county. An individual is hired to keep them, at one dollar per week, including all ges. I called upon Mr. Tappan, who keeps them this year, and who has, I believe, kept them a number of years past, and obtained the following statement, after a careful examination.

Whole number received in one year, .....	31
Not from intemperance, .....	2
Doubtful, .....	0
Intemperance, .....	29

LEONARD TAPPAN,

*Jericho, March 1. 1834*

*Expenses.*

County tax,.....	\$5,138 00
County poor,.....	1,610 12
Crime, .....	1,982 74
	<hr/> 3,592 86

Balance,..... \$1,545 14

The six towns of Queens county each maintain their own town poor at an aggregate expense of \$4,300.

JOSEPH DODGE, *Clerk of Sup.*

*N. Hempstead, March 1, 1834.*

N. B. Most, if not all, the towns in the county have each their own town poor-house.

RENSSELAER COUNTY.—*Population. 49,424*

*Jail.*

Whole No. committed in the month of January last, 66

Temperate, ..... 4

Doubtful, ..... 12

Intemperate, ..... 50

Of this number, (66) 13 were for assault and battery ; 6 disorderly conduct ; 26 for breach of the peace ; 5 were intemperate females ; and 6 were men for *whipping* their *wives*, or abuse to their families.

The whole number committed during the year 1833, was 1,275 ; and I have no doubt that they would average, as regards the use of ardent spirit, about the same as for the month given above.

Among the doubtful, are two men who are generally considered as temperate, but were *intoxicated* at the time they committed the offences for which they were imprisoned ; one was for grand larceny, the other, breach of the peace.

BENJAMIN READ, *Dep<sup>y</sup> Jailer*

*Troy, Feb. 12, 1834.*

*Poor-House.*

Whole No. (town paupers) during the year ending	
ing 1st of Oct., last,.....	234
Not from intemperance,.....	10
Doubtful, .....	9
Intemperance, .....	215

Whole number assisted during the same time as	
county paupers,.....	328
Not from intemperance,.....	11

Doubtful, .....	18
Intemperance, .....	299

Among the town paupers, is the wife of a lawyer ; also, a lawyer once *eminent* in his profession, both the direct result of intemperance. There is a constant decrease in the number of own paupers ; there are not more than two-thirds as many as five years ago. Of county paupers, there is an increase, most of hem are foreigners.

#### ISAAC LOVEJOY, *Keeper.*

Vagrants supported or assisted here during the same time, (at the expense of the county) .	120
Not from Intemperance, .....	2
Doubtful, .....	4
Intemperance, .....	114
So that of the three descriptions of paupers the whole No. is .....	682
Not from intemperance, .....	23
Doubtful, .....	31
Intemperance, .....	628

#### *Expenses.*

County tax, .....	\$35,023 49
In this there is an extra item provided for, of	1,584 04
Leaving .....	<u>\$33,439 45</u>
Support of poor at poor house, and for temporary relief, ..	\$8,690 00
Also for support of vagrants, ..	976 80
	<u>9,666 80</u>
The administration of criminal justice, .....	14,546 36
	<u>24,213 16</u>
Balançe, .....	<u>\$9,226 29</u>

For the expense of the poor, I have the certificate of

SAMUEL KENDRICK,

*One of the Superintendents of Co. poor.*

For the Expense of crime, as the clerk of the board of supervisors was absent attending to his duties as a member of assembly at Albany, I called upon "NATHAN DAUCHY, Esq. one of the supervisors for the city of Troy," who very obligingly, examined the books and accounts of the clerk of the board, and gave me the statement above

Here an explanation is necessary. In the first place, let it be remarked, that the city of Troy, as relates to county business, counts for three towns, and has three supervisors. It has no city court, so that the amount above given as the criminal expense of the county, includes those of the city.

In relation to the poor, the system of raising money for their support is entirely different from that of any other county in the State. The *towns* own the poor-house, and support the county poor, for which the *county* pays them a sum which in fact defrays *all* the expenses of the establishment, as well of the town as of the county poor : indeed, the towns frequently receive considerably *more* than to defray all the expenses ; they make a profit by the support of county poor, and it is said that many of the good people imagine they are making money by having paupers to support. They do not reflect that they *PAY* in their *COUNTY TAX*, the money which they thus *receive* ; still when examined, it will probably be found that this is the most economical plan that has been devised.

#### RICHMOND COUNTY.—Population 7,082.

##### *Jail.*

Whole No. committed in one year,.....	18
Temperate, .....	1
Doubtful, .....	4
Intemperate, .....	13

The one set down as temperate, was committed for assault and battery, and is supposed to be *a woman in male attire* ; two of the doubtful are colored women, one of them sent here for *assault and battery* ! Another was a deranged female. It is *probable* that the whole four are intemperate.

A. AUTEN, *Jailer.*

*Feb. 27, 1834.*

##### *Poor-House.*

Whole No. received into the poor-house the past year,.....	26
Not from intemperance,.....	6
Doubtful, .....	6
Intemperance, .....	14

JAPHAT ALSTON, *Keeper*

*Northfield, Feb. 27, 1834.*

##### *Expenses.*

County tax, .....	\$2,288 42
Poor,.....	1,036 21



Crime,.....	568 55	
	<hr/>	1,604 76

Balance,.....		\$883,66
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RICHARD CONNER, *Clerk of Sup.*

Richmond, Feb. 27, 1834.

ROCKLAND COUNTY.—*Population 9,388.*

*Jail.*

Whole No. committed from Sept, 1832, to Sept.	
1833, .....	15
Temperate, .....	3
Doubtful, .....	1
Intemperate, .....	11

The three classed as temperate, are lads who were engaged in an affray in an academy, which resulted in the breaking of windows, &c. The doubtful one, I think made use of spirits. Of the eleven, one was sent here for abusing his wife ; two for rape ; one for breaking into a distillery and stealing a pail full of whiskey, in a pail which he had *stolen* for that purpose ; in order that he might drink the whiskey thus obtained, in peace and quietness, he went into a hog's bed and remained there until nearly starved : another was sentenced to jail 20 days for stealing green corn from the field and selling it for whiskey ; another who was imprisoned for passing counterfeit money, had lived in this vicinity and was considered as a temperate man, a *temperate drinker*, but after his commitment, he manifested a very craving appetite for liquor. begged for it in the most importunate manner, and his children brought it to the jail in a covered pail with a view of conveying it to him, under the pretence of having honey.

HARMAN BLAUVELT, *Jailer.*

Clarkstown, Dec. 10 1833.

There is no county poor-house in this county.

*Expenses.*

County tax, .....	\$2,079 52
County poor,.....	490 77
Crime,.....	881 91
	<hr/>
	1,372 68

Balance, .....	\$0,706 84
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N. B. The money raised for the support of *town* poor the last year, was \$1,700.

JOHN COLE. *Clerk of Sup.*

Clarkstown, Dec. 12, 1833.

SARATOGA COUNTY.—*Population 38,679.**Jail.*

Whole number committed in one year,..... 52

Temperate,..... 5

Doubtful,..... 20

Intemperate,..... 27

Of the temperate, two were women, and two were quite young  
**ris**, and the fifth was acquitted on trial. Of the doubtful, 2  
**are** vagrants; 2 were acquitted on trial, and 2 for assault  
**nd** battery; I do not recollect their persons; and 3 were gamb-  
**rs**. Of the temperate one was John Watkins, who has been  
**ecuted** for a murder committed under the influence of ardent  
**irit**; another is now in jail, charged with assisting Watkins in  
**s** escape; another was a woman, who hung herself within three  
**urs** after she was brought here; one was committed by the  
**me** of "*none of your business*," as this was the only answer he  
**uld** give to the interrogatories put to him on his examination;  
**e** for threatening to *kill his wife*, and FIVE FOR WHIPPING THEIR  
**ves**, or abuse to their families. Most of the twenty were sent  
**re** on conviction, or after an examination, from distant towns;  
**course** I could not know as to their habits, but judging from ap-  
**arances** and circumstances, it is my decided opinion that most  
**them** were intemperate.

WM DUNNING, *Jailer.*

*Ballston, Feb. 7, 1834.*

*Poor-House.*

Whole No. received into this poor-house during

1833, ..... 184

Not from Intemperance, ..... 17

Doubtful, ..... 43

Intemperance, ..... 124

A majority of the doubtful were transient foreigners, and I  
 assume that most of them were brought here by intemperance.

D. A. COLLAMER, *Keeper.*

*Ballston, Feb. 7, 1834.*

*Expenses.*

County tax,..... \$12,200 00

In which is included, toward paying for the  
 poor establishment, about..... 1,627 00

Leaving as ordinary tax,..... 10,573 00

Poor,..... 4,162 05

Crime, ..... 3,475 37

7,637 42

Balance, ..... \$2,935 58

A. GOODRICH, *Clerk of Sup.*

SCHENECTADY COUNTY.—*Population* 12,2*Jail.*

Whole No. committed in one year,..... 1

Temperate, ..... 16

Doubtful, ..... 22

Intemperate, ..... 107

Of the temperate, one was a young girl ; one was a boy man for trespass ; seven for passing counterfeit money ; one a gambler ; one was committed for assault and battery, and a use of ardent spirits. Of the doubtful, 3 for riot, one was a two for assault and battery ; one for not appearing as a witness three by the name of John Doe, one was a gambler, and two trespass. Of the intemperate, one was a woman for abuse to husband, and SIXTEEN men for abuse to their wives.

ISAAC J. YATES, *Sheriff**Schenectady, Feb. 10, 1834.*

The Sheriff is an old inhabitant of the county, and is as well acquainted with, and as capable of deciding as to their habits as any man in it. He supposes that both those classed as temperate and doubtful, make use of ardent spirit.

A very respectable inhabitant of the city who was present at the examination, told me afterwards, that while he perfectly approved of the classification made by the sheriff, that is, of the caution he used, yet he did not believe there had been a strictly temperate person committed to that jail the past year.

*Poor-House.*

Whole No. assisted at this poor-house from July

1832, to July 1833, ..... 117

Not from intemperance, ..... 3

Doubtful, ..... 20

Intemperance, ..... 94

Those classed as doubtful were most of them transient persons, who were here but a short time.

HENRY CLUTE, *Keeper.**Schenectady, Feb. 10, 1834.**Expenses.*

County tax, ..... \$11,652 50

Poor, ..... 3,273 48

Crime, ..... 3,163 89

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6,437 30

Balance, ..... \$5,215 10

A. L. LINN, *Clerk of Sup.*

b. 8, 1834.

# **SCHOHARIE COUNTY.—Population 27,992.**

## *Jail.*

Whole No. committed in one year,.....	25
Temperate, .....	0
Doubtful, .....	7
Intemperate, .....	18

Of the doubtful, one was a girl, and one was a lad; two for assault and battery; one with intent to kill; one other for threatening to kill; the 18 I know to be decidedly intemperate.

PETER OSTERHOUT, *Sheriff*.

*Schoharie Dec. 30, 1833.*

## *Poor-House.*

Whole number received into poor-house,.....	32
Not from intemperance, .....	7
Doubtful, .....	9
Intemperance, .....	16

M. BELLINGER, *Keeper*.

*Middleburgh, Dec. 31, 1833.*

N. B. On the evening of the day on which I made this examination, I was informed at Sloanville, that a man had been sent that afternoon from that village to the poor-house, who beggared himself and family by intemperance.

## *Expenses.*

County tax for 1833, .....	\$3,124 00
Raised for support of poor..	1055 02
Criminal justice, .....	1337 29
	<hr/>
	2,392 31

Balance, .....

731 69

HENRY HAMILTON, *Sup. of Schoharie*.

N. B. The clerk of the board resided at a distance from the court-house, where his papers were kept, and Mr. H. having been a long time familiar with the business of the county, and one of its supervisors, took the accounts of the clerk and gave me the above statement.

# **SENECA COUNTY.—Population 21,041.**

## *Jail.—(Ovid.)*

Whole No. committed in one year,.....	16
Temperate, .....	6
Doubtful, .....	0
Intemperate, .....	10

NELSON COLE, *Jailer*.

*Ovid, Seneca Co. Sept. 11, 1833.*

N. B. Mr. Cole says that he has never had so large a share of temperate persons since he has kept the jail.

*Jail.*—(Waterloo.)

Whole No. committed in one year, .....	31
Temperate, .....	2
Doubtful, .....	1
Intemperate, .....	28

*Particulars.*—One of the temperate was acquitted on trial. A very large proportion of the prisoners are intoxicated when brought to jail. It is rare that I turn the key for the first time upon a prisoner who is not intoxicated. *Three* of the intemperate were committed for abuse of their families, one three times.

A. A. BALDWIN, *Jailer.*

*Waterloo, Seneca Co Sept. 12, 1833*

*Expenses.*

County tax, .....	\$6,108 27
Poor, .....	1,627 00
Criminal justice, .....	3,511 52
	<hr/>
	5,198 52

Balance left for ordinary purposes, ..... \$969 75

JERAMIAH RAPPEYE, *Clerk of Sup.*

*Covert, Sept. 11, 1833.*

*Poor-House.*

Whole number received in one year, .....	97
Not from intemperance, .....	18
Doubtful, .....	12
Intemperance, .....	67

Among the intemperate, is a physician, who once was a very respectable citizen and practitioner.

G. LEWIS, *Keeper,*

*Seneca-Falls, Sept. 12, 1833.*

STEUBEN COUNTY.—*Population, 33,851.*

*Jail.*

Whole number committed in one year, .....	29
Temperate, .....	3
Doubtful, .....	4
Intemperate, .....	22

Three were committed for *abusing* their wives; and one son for whipping his *father*.

GEORGE HUNTINGTON, *Sherif.*

*Bath, Aug. 12, 1833.*

There is no poor-house in this county, and the clerk of supervisors assured me that the accounts of the county were in such state, that it was impossible to give me any satisfactory information in relation to the objects of my inquiry. The cause of this state of accounts, I understood, was the negligence of the officers of the several towns in not rendering their accounts to the Board.

ST. LAWRENCE COUNTY.—*Population* 36,354.

*Jail.*

Whole No. in one year, .....	49
Temperate, .....	8
Doubtful, .....	3
Intemperate, .....	38

Of the temperate, two were lads one of whom made free use of ardent spirits; the third was a lad, the son of a drunkard.—Another was a woman who committed a number of forgeries in order to obtain *opium*; was previous to her contracting this habit a woman of fair character and respectability.

Of the three, one was committed for selling ardent spirits, he drank it also; another also, is known to drink spirits. Of the 38, one was a young man, once very respectable, became intemperate, and has been in jail twice for assault and battery, and once for petit larceny; another was a woman for threatening to kill her husband; and two men for whipping their wives.

L. BUCK, *Sheriff.*

*Canton, 15th Jan. 1834.*

*Poor-House.*

Whole number assisted in one year, .....	154
Not from intemperance, .....	14
Doubtful, .....	50
Intemperance, .....	90

Of the doubtful, two are said to be intemperate, one other was a hard drinker, and another is a boatman and probably intemperate. There is one who was once a man of property, *drank freely and is now a pauper.*

Among the intemperate, is a woman and four children; the husband was sent to jail for stealing a barrel of whiskey, and his family was sent to the poor-house. Eleven others were the wives and children of two drunken brothers, who abandoned them in the street; one of the women gave birth to a child a few hours after she was brought here, and the other in a few weeks.

About 150 others have received assistance during the year who have not been brought here, as our establishment was not large enough to accommodate them. I have no doubt whatever, that

quite as large a proportion of these were reduced to poverty by intemperance, as of those who were assisted here.

MINOT JENISON, *Keeper.*

Canton, 14th Jan'y, 1834.

*Expenses.*

County tax, .....		\$13,661 46
Poor, .....	\$7,702 79	
Crime, .....	3,648 35	
		<hr/> 11,351 14
Balance, .....		\$2,310 32

PRESTON KING,

*Supervisor of Oswegatchie.*

Mr. Perkins, the clerk of the board, being absent, Mr. King, being acquainted with the business of the county and familiar with its pecuniary concerns, made an examination of the accounts of the clerk, and gave the above statement.

SUFFOLK COUNTY.—Population 26,780

*Jail.*

Whole No. imprisoned since 5th June last, ....	25
Temperate, .....	6
Doubtful, .....	4
Intemperate, .....	15

Of the temperate, one was imprisoned as a *fraudulent debtor*, and was acquitted; three others were acquitted; the fifth and sixth are persons of color, now in jail.

Of the doubtful one *is said* to be intemperate, another is *probably* intemperate, the third *appeared* to be intemperate. Of the intemperate, one has been convicted of KILLING HIS WIFE; another is in jail, charged with SHOOTING HIS WIFE.

HENRY T. PENNY, *Jailer.*

River-Head, 3d March, 1834.

No poor-house, and but 2 or 3 persons that have been assisted the past year as *county poor*.

*Expenses.*

County tax, .....		\$2,924 83
Of which was raised to repair court-house and jail, .....		<hr/> 500 00
Ordinary tax. ....		\$2,424 83
County poor, .....	\$145 00	
Crime, .....	1,270 40	
		<hr/> 1,415 40
Balance, .....		<hr/> \$1,009 43

N. B. The amount ordered to be raised by the several towns for the support of their own poor, was \$6,850. It will at once be seen that the people pay more than *twice* as much for the support of the poor of the several towns as for *all* their *county* expenses.

It would have been very desirable to ascertain the cause that had reduced so many of the people of Suffolk county to poverty, but there were obstacles in the way which would have effectually prevented my obtaining accurate information had I attempted it. From the inquiries I made however, I have no doubt that as *large* a proportion of the town as of the county paupers, are reduced to poverty by intemperance. Suppose that only three-fourths are made paupers in this way, the proportion of the expense, that is, three-fourths of \$6,850 is \$5,138, or *more than twice the whole sum raised for the ordinary contingent expenses of the county*. Here is unquestionably a serious *evil*. Where is the *good* to counter-balance it ?

#### SULLIVAN COUNTY.—*Population* 12,364.

##### *Jail.*

Whole No. committed in one year, .....	7
Temperate, .....	1
Doubtful, .....	0
Intemperate, .....	6

The one put down as temperate was a lad, a foreigner. The other six were *very* intemperate ; one for abuse to his family, and another for assault and battery with intent to kill, and for sending a challenge.

B. GRAY, *Jailer*.

*Monticello Dec. 5th, 1833.*

##### *Poor-House.*

Whole No. received into this poor-house during the past year, .....	27
Temperate, .....	0
Doubtful, .....	2
Intemperance, .....	25

One of the doubtful was a transient women, the other was a poor girl, who was here but a few days. I had no knowledge of her parents.

CORNELIUS YOUT, *keeper*.

*Dec. 6th, 1833.*

##### *Expenses.*

County tax, ..... \$4,235 01

Amount carried forward, ..... \$



Amount brought forward, .....	\$
Poor, .....	\$2,052 91
Crime, .....	1,123 26
	<hr/> 3,176 17
Balance, .....	\$1,059 76

P. F. HUNN, *Clerk of Supra.*

TIOGA COUNTY.—*Population* 27,690.

*Jail at Elmira.*

Whole No. in one year, .....	31
Temperate, .....	19
Doubtful, .....	0
Intemperate, .....	12

E. B. TUTHILL, *Jailer.*

*Elmira, August 13th, 1833.*

It will be at once perceived that the criminals in the western jury district of Tioga county are a remarkably temperate set of men. This certificate exhibits a very striking contrast to those of the other jailers in the State, and especially to that of Mr. Armstrong, of the eastern jury district. I have evidence which I might exhibit in regard to this certificate, but I deem it perfectly unnecessary to do so. The common sense of the community will apply the necessary corrective.

*Poor House.*

Whole No. received in one year, .....	53
Not from intemperance, .....	5
Doubtful, .....	19
Intemperance, .....	29

JAMES VAN ETTEN, *Keeper.*

*Cayuta, Aug. 14, 1833.*

*Expenses.*

County tax, 1832, .....	\$6,169 37
Poor, .....	\$3,313 10
Crime, .....	2,412 88
	<hr/> 5,725 98

Balance, ..... \$443 39

The reason why so small a balance is left is probably this ; about \$3,000 was raised in 1831, and placed in the hands of the superintendents of the poor, which rendered it necessary to raise less in 1832, and of course diminished the amount of county tax for that year.

T. MAXWELL, *Clerk Sup.*

*Jail at Owego.*

Whole number committed in one year,.....	16
Temperate, .....	0
Doubtful, .....	2
Intemperate, .....	14

One of the two doubtful was an intemperate man, but I cannot say that his intemperance was the cause of his committing the act for which he was in prison. Two of the intemperate were charged with abuse to their families ; one was committed twice for this offence.

FRANCIS ARMSTRONG,

*Under Sheriff and Jailer, eastern jury dist. Tioga co.  
Owego, 28th Nov. 1833.*

N. B. A number of others were locked up here until they got sober.

F. ARMSTRONG.

TOMPKINS COUNTY—*Population 36,545**Jail.*

Whole number committed in one year,.....	76
Temperate, .....	10
Doubtful,.....	15
Intemperate, .....	51

*Particulars.*—Of the temperate, one was a man of color who committed an assault upon a *drunken white man*, who insulted him ; five were acquitted on trial, and another has not yet been tried. Of the intemperate, one, a notorious drunkard, was committed on conviction for petit larceny, to 30 days imprisonment, and on being discharged stole three of the blankets from his cell, concealing them under his clothes. He was apprehended and convicted of petit larceny, *second offence*, and sent to state prison. One was committed for assault and battery upon his brother, with *intent to kill* ; was convicted and sentenced to state prison 7 years. He was, when not under the influence of ardent spirits, an inoffensive good natured man. He had lain in jail at different times in the last four years, at least a year and a half. One, a son, sent here for *beating his mother* ; and three husbands for *abuse of their wives*.

*Poor-House.*

Whole No. assisted in one year,.....	109
Not reduced to poverty by intemperance, 19	
Doubtful,.....	12
Intemperance, .....	78

The above were *county paupers*.

Town paupers assisted in the same time, .....	26
Not reduced by intemperance, .....	3
Doubtful, .....	5
Intemperance, .....	18
Total of town and county paupers, .....	135
Not from intemperance, .....	22
Doubtful, .....	17
Intemperance, .....	96

ELIHU ELLIS, *Keeper.*

*Expenses.*

County tax, .....		\$6,711 61
Poor, .....	\$2,986 64	
Crime, .....	2,785 76	
		<hr/> 5,772 40

Balance, .....

	\$939 21
In the amount expended for support of poor, is the sum of \$484-43 for support of <i>town</i> poor, and not included in county tax. This would make the county tax, .....	\$7,196 04
Deduct as above, .....	<hr/> 5,772 40

Leaves a balance of .....

H. S. WALBRIDGE, *Clerk of Sup.*

ULSTER COUNTY.—*Population* 36,550.

*Jail.*

Whole No. committed within one year, .....	46
Temperate, .....	4
Doubtful, .....	3
Intemperate, .....	39

Of the three classed as doubtful, I cannot recollect their persons; from the commitments it appears that one was sent here for *disorderly conduct*; one for stealing fowls, and the other for petit *arceeny*. Nearly all of the 39 were notorious drunkards; one of whom was committed for stealing *four cents*, with which to purchase spirits; one for killing a man, and that while intoxicated; three are women, one of them has been committed three times; and a number of men have been committed for abusing their families.

ASA S. WYGANT,

*Under Sheriff and Jailer*

*Kingston, Dec. 19, 1833.*

Mr. Wygant was confined to his bed by sickness, or I should have been more minute in my inquiries.

*Poor-House.*

Whole No. assisted from Oct. 17, 1832, to Oct. 17, 1833, was.....	111
Not reduced by intemperance, .....	4
Doubtful, .....	4
Intemperance,, .....	103

SAMUEL HASBROUCK, *Keeper.*

Mr. Hasbrouck says that there were also, during the same time assisted as *town paupers*, 117.

Not from intemperance, .....	4
Doubtful, .....	8
Intemperance, .....	105

Among those reduced to poverty by intemperance, is the wife and four children of a man of very respectable connexions ; he was liberally educated and was bred to the profession of law ; he is now residing in the county a slave to his appetite, and even the sight of a sick, broken hearted wife, with four children, carried on a litter to the poor-house, was insufficient to arouse him to a single effort to break the chains of a depraved appetite, and save them from this degradation. In the same poor-house, is also a man who was once an eminent lawyer. He became a pauper solely by his intemperate appetite ; he has a wife and one child. The wife supports herself by teaching school ; another of the inmates of this house is a man that has been a distinguished teacher of a classical school in the city of New-York.

*Expenses.*

County tax, .....	\$12,792 63
County poor, .....	4,600 00
Criminal justice, .....	4,900 00
	<hr/>
	9,500 00

Balance,..... \$3,292 63

N B. The expense of *town poor* supported at poor-house, (raised by tax on each town for the support of its own poor,) \$1,461-85.

P. V. GAASBECK, Jr. *Clerk of Sup.*  
*Kingston, Dec. 19, 1834.*

WARREN COUNTY.—*Population* 11,796.

*Jail.*

Whole No. committed in one year.....	25
Temperate, .....	3
Doubtful, .....	3
Intemperate, .....	19

the temperate, one was a woman. Of the doubtful, two lads, *both said to be intemperate* ; one of them for assault and battery ; the third is a man, *also said to be intemperate*. Twelve of 19 were committed for assault and battery ! four of them brothers ! !

JAMES T. CAMERON, *Sheriff*.

*Idwell, Jan. 31, 1834.*

*Poor-House.*

Whole No. received in one year,.....	72
Not from intemperance,.....	23
Doubtful,.....	33
Intemperance,.....	16

SETH NICKERSON, *Keeper*.

*Marrensburgh, Jan. 31, 1834*

*mark.*—This is one of the most unsatisfactory examinations I have made. The attention of the keeper had not probably called to the subject of intemperance as connected with pauperism ; and many of the inmates were from distant towns, about which Mr. N. knew nothing previous to their being brought to the poor-house.

*Expenses.*

County tax,.....	\$4,816 21
Poor, .....	1,040 70
Crime, .....	1,559 31
	<hr/>
	2,600 01
Balance, .....	\$2,216 20

JOHN B. PROSSER, *Clerk of Sup.*

WASHINGTON COUNTY.—*Population 42,635.*

*Jail.*

Whole number in one year, .....	51
Temperate,.....	5
Doubtful, .....	12
Intemperate.....	34

Among the temperate, one was a lad, and one was a man for *spitting his wife ! ! !* Of the doubtful, there are two whose names I do not recollect ; one that occasionally *gets intoxicated*.—The others are sisters, the daughters of intemperate parents ; their parents kept a house of *ill-fame*, and these daughters were as prostitutes, one of them was only 12 or 13 years old.

DARIUS SHERILL, *Sheriff*.

*Idem, Feb. 4, 1834.*

*Poor-House.*

Whole No. in one year, .....	94
Not from intemperance, .....	16
Doubtful, .....	35
Intemperance, .....	43

Among the temperate are a number of idiots and lunatics. And about three-fourths of the doubtful are the *children of foreigners*.

DAVID THOMAS, *Keeper*.

*Argyle, Feb. 6, 1834.*

From the following extract of a report of the superintendents of the poor of this county, it will be seen that their attention had been early directed to the connection between intemperance and pauperism ; and to this, perhaps, is to be attributed much of the zeal which has been manifested by the citizens of this county, and the distinguished success that has attended their efforts, for the advancement of the temperance cause.

By a report of the superintendents of poor in Washington county, made Oct. 1, 1829, it appears that from June 20, 1827, (the time when the establishment went into operation,) to the date of the report, 322 had been received. In that report they say that "by a careful inquiry they have ascertained, that 60 of these were sent to the poor-house in consequence of their own intemperate habits, and are now (if the means could be procured by them) confirmed drunkards." "That 230 (and probably several more, if correct information were in our power) were sent here by the intemperance of others ; as fathers, brothers, guardians, &c. thus presenting to our view the alarming fact that out of 322 paupers, 290 of them, being upwards of seven-eighths of the whole were made such either directly or indirectly by the sin of intemperance.

*Expenses.*

County tax, .....	\$11,818 91
Poor, .....	4,966 95
Crime, .....	5,010 49
	<hr/> 9,977 44

Balance, .....

\$1,841 47

IRA PARMELEY, *Clerk of Sup.*

*North White Creek, Feb. 7, 1834.*

WAYNE COUNTY.—*Population* 33,643.

*Jail.*

Whole number committed in one year, .....	43
Temperate, .....	3

Doubtful, .....	0
Intemperate,.....	40

**Particulars.**—I have had the charge of this, jail, (either a sheriff or jailer) for about 10 years, and do not hesitate giving it my opinion that the above statement for the past year, presents a fair average of the amount of crime growing out of the use of ardent spirit for the last ten years.

There has been a considerable diminution in the number of commitments on criminal process in the last two or three years; which I attribute to the decrease observable in the use of ardent spirit in the community.

CALVIN D. PARMETER, *Sheriff.*

*Lyons, July 12, 1833.*

*Poor-House.*

Whole number received in one year,.....	130
Not from intemperance,....	31
Doubtful,.....	19
Intemperance,.....	80

**Particulars.**—Of the 31, was an English family of seven ; a German family of four ; two deranged persons brought here for life keeping only, and two illegitimate children.

S. VAUGHAN, *Keeper.*

*Expenses.*

County tax, .....	\$7,500 00
Poor, .....	3,000 00
Criminal justice,.....	3,000 00
	<hr/> 6,000 00
Balance,.....	\$1,500 00

G. W. SCOTT, *Clerk of Sup.*

*Newark, July 11, 1833.*

WESTCHESTER COUNTY.—Population 36,456.

*Jail.*

Whole number committed in one year,.....	25
Temperate,.....	3
Doubtful,.....	2
Intemperate,.....	20

of those classed as temperate made free use of spirits, and could not be considered a drunkard—his offence, an assault on a woman ; another made use of spirits, and was sentenced for whipping his wife !

JACOB FOSHAY, *Jailer*

*Plains, Dec. 12, 1833.*

N. B. The county clerk says that he is acquainted with that man who was imprisoned for whipping his wife ; that he was once a man of property, and has become poor, he has no doubt solely on account of his intemperance ; that when intoxicated he threatened to kill his children, and the neighbors were obliged to interfere. The jailer was unacquainted with him previous to his imprisonment.

*Poor-House.*

Whole number assisted during a year, .....	374
It was not convenient for the keeper to make an examination of each name farther back than the first of Nov. (one month and 11 days) and he says there are now, or have been, since the 1st of Nov. last. assisted at this poor-house, .....	205
Not from intemperance, .....	22
Doubtful, .....	70
Intemperance, .....	113

Three-fourths of those classed as temperate are idiots or lunatics. Of the doubtful, I give it as my decided opinion, that large majority of them, could their history be known, were reduced to poverty, directly or indirectly, by intemperance.

ISAAC COUTANT, *Keeper.*

*Mount-Pleasant, Dec. 11, 1833.*

*Expenses.*

County tax, .....	\$13,600 0
Of this there was raised to pay for additional land for the poor-house farm, ..	3,037 6
Leaving as ordinary tax .....	10,562 3
Support of poor, .....	7,159 80
Criminal justice, .....	1,189 48
	<hr/> 8,349 2
Balance, .....	\$2,213 0

JOHN B. UNDERHILL, *Clerk of Sup.*

N. B. In 1826, before the establishment of our county poor house, the poor tax was \$12,306.97.

YATES COUNTY.—*Population* 19,009.

*Jail.*

Whole number received in six months, .....	10
Temperate, .....	5



Doubtful, .....	0
Intemperate, .....	5

WM. HUSTON, *Jailer.*

*Penn-Yan, Sept. 12, 1833.*

*Poor-House.*

Whole No. assisted in one year, .....	67
Not from intemperance, .....	14
Doubtful, .....	3
Intemperance, .....	50

*Particulars.*—Eight of these belong to one family, and the father makes free use of ardent spirit. I have however classed them as not reduced to poverty by intemperance.

ISRAEL CHISSOM, *Keeper.*

*Expenses.*

County tax, .....	\$6,900 00
In this was included to pay towards poor-house, &c. ....	2,136 70
Ordinary tax, .....	4,763 30
Poor, .....	1,676 97
Criminal justice, .....	850 00
	<hr/>
	2,526 97
	<hr/>
Leaving for other purposes, .....	\$2,239 33

JOHN POWELL, *Clerk of Sup.*

I have now, sir, laid before you the result of my agency. I might, it is true, (and it may be expected that I should do so) give you other information touching the cause of temperance, which my tour may have enabled me to obtain : but this I purposely omit doing. My object was to obtain *facts* in relation to particular points ; and were I to attempt giving you an account of the state of the temperance cause, and its comparative advancement in different counties or sections of our country, it is obvious that the hasty view I have been able to take in passing rapidly through the counties visited, would render the information I could furnish you of little value. I might too, speak of the manner in which our jails and poor-houses are kept ; but here again I have to say that *this* was not my object, and it would have required time which I did not feel at liberty to spend in this way. My business was with the *keepers* of poor-houses and jails, and not with their *in-mates*. Of jails, I have seen little ; of poor-houses, I have necessarily seen more, the latter lying more open to inspection.

Of these I can not deny myself the pleasure of saying, that generally they appear to possess every comfort which they are designed to afford, and that cleanliness is a striking feature in the appearance of nearly all of them, and the superintendents have in most cases selected as keepers men of business and intelligence.

Of the cause of temperance I may just say, that I have not found a spot where it has not made some progress. In the southern tier of counties, parts of which are comparatively new, I was surprised to find that this subject appeared to be as old, was as well understood, and had received as large a share of attention, as in the older counties. In fact, I have at every step seen conclusive evidence that the blessing of God has attended the means that have been used to arouse public attention to the desolating evils of intemperance ; and that in proportion to the means has been the success. On this, as on every subject of moral reform, the people need "line upon line, and precept upon precept"—to have facts and arguments presented—to have them pressed home upon their *consciences* where they have any, and where they have not, the appeal must be made to their self-interest.

I am fully aware that in the details I have give there is great sameness, but my object is to show what is the *uniform, legitimate* effect of the use of ardent spirits, and without going into these details this could not be fully accomplished. ALCOHOL is on trial—sheriffs, keepers of poor-houses, clerks of supervisors, magistrates, the superintendents and officers of the house of refuge and of the lunatic asylum, &c. are giving testimony. Let them be heard. The greater the uniformity in the testimony they give, the greater the influence it ought to have and will have on the minds of an honest and intelligent jury.

There is another reason for giving these particulars. Those officers have chosen to insert them in their certificates—they *may* deem them important, especially in their own counties, where their statements will be scrutinized. I will not assume the responsibility of adding or diminishing aught.

And now, in view of the facts which the statistics I have exhibited, showing the proportion of pauperism and crime growing out of intemperance, and the expense which it occasions, arising *directly* from the same cause, besides the incalculably larger amount arising from it *indirectly*, in the loss of time, of litigation it occasions ; the time of parties, witnesses and spectators ; the interruption and derangement of business ; the destruction of property ; the loss of health, and the bills of physicians ; it would seem that men endowed with reason would look around them and inquire for the *benefits* to counterbalance these *evils* ; and if none could be found, that the next object of inquiry would be the *remedy*. And this reason and common sense can not mistake. The evils had existed, had been seen and deplored, and yet had in-

creased for centuries until societies were formed taking for their fundamental principle, *total abstinence*. The success which has followed their organization, and the exertion of their members, can leave no doubt that a complete victory will finally crown their efforts. And notwithstanding I have shown beyond the power of contradiction that *more* than three fourths of the ordinary tax is absorbed by the support of poor, and the administration of criminal justice—that more than *three-fourths* of the pauperism is occasioned by intemperance, and *more* than five-sixths of those committed on criminal charges are intemperate, yet the greatest obstacle in your way is the pecuniary interest of a few individuals—that of manufacturers and venders. If the tax-payers will submit to this, we might, looking upon it as a mere matter of pecuniary profit or loss, stand by and laugh at their folly : but when we reflect that the business of the manufacturer and vender involves the temporal happiness of thousands, as well as their eternal interests, this subject assumes an infinitely more serious aspect. In no poor-house that I have visited have I failed of finding the wife or the widow, and the children of the drunkard. In one poor house, as my certificate will show, of 190 persons received there the past year, were NINETEEN wives of *drunken husbands* and SEVENTY-ONE children of *drunken fathers*. In almost every jail were husbands confined for whipping their wives or for otherwise abusing their families. In one *nine*, in another fourteen, in another sixteen, had been in prison for this offence the last year : in another, three out of the four who were *then* in prison were confined for *whipping their wives*. But when we reflect that but a very small proportion of these brutes in human shape are thus punished, the amount of misery and domestic suffering, arising from this source, exceeds the powers of the human mind to compute ; and yet the sale of that which causes all this is not only tolerated but is AUTHORIZED by LAW.

Could we collect the wives and children of this class in a great amphitheatre—place in an outer circle the manufacturers and the venders, and fix them there until each mother and child had told the history of their griefs—of their downward course from affluence, or competency, from respectability and domestic happiness to poverty, to misery and wretchedness—could the scenes of domestic discord be all acted over—could the blows of the sworn and once loved and cherished protector, now transformed to a madman and a brute, be made to sound in their ears, with the shrieks of these wives and mothers, and the wailings of their innocent children ; could they for the occasion be furnished with powers of language to describe their days of toil and misery, and their nights of unmitigated, unmingled and unavailing sorrow and anguish ; could they throw into their countenances all the agony which has so often wrung their souls, all the terror and trembling,

all the disgust and loathing which the conduct of their husbands and fathers have caused them ; could these men hear the prayer of these wives for their husbands, that the temptation which has so besotted and enslaved them might not again be thrown in their way—and finally, could the secret tears which they have shed be made to flow in full view of this circle of makers and dealers that surrounded them—could all this be done, is there a soul not absolutely in league with the great Adversary and Tempter himself who could for another day or hour continue in his unholy business !!! Yet all this is seen by the eye of Omniscience, and these groans and wailings, and prayers have entered into the ears of the God of Sabaoth ; and yet these men who are the chief agents in producing all this, would have us consider them as patriots, as philanthropists, or even as *christians*—yes, men who profess to be governed by the law of *love* !—to feel their paramount obligation to do good to all men ;—yet assisting to hoist the flood-gate of intemperance, spreading desolation, and ruin, and death !—occasioning misery in all its disgusting and horrid and heart-rending forms ;—and crime, which is filling our jails with felons, our madhouses with maniacs, and our land with widows and orphans, and hastening to the grave and to the judgment, those who God has said, cannot inherit his kingdom !!! And yet all this is seen in every section of our country at this day, when no man can plead ignorance in regard to this subject.

You, sir, with every friend of his country, and especially every friend to the religion of our Saviour, cannot but be pained at the bare recital of these facts ; yet you, and all that are engaged in the temperance reformation, may have the pleasing reflection that you are labouring to eradicate these evils, and that all your labours and sacrifices in this cause have thus far been crowned with a measure of success so far beyond your most sanguine anticipations, as to demonstrate that the cause of temperance is under the special protection of Him who can and will cause it ultimately to gain a complete and glorious triumph.

I am, sir,

Very respectfully, yours,  
SAMUEL CHIPMAN.

## APPENDIX.

There having been an unexpected delay in the publication of my report, I have used the time thus afforded me in extending my investigations into the three adjoining states of Connecticut, Massachusetts and Vermont. Although this examination has been very limited and but little importance is attached to it, yet it may be gratifying to the friends of temperance to see whether the use of ardent spirits is producing the same effects in our sister states as in our own—whether pauperism, and crime, and taxation are its invariable concomitants. The few facts thus gathered are here presented. From them it will be seen that alcohol acts with just about the same efficiency—prepares just about the same proportion of the inmates of jails and poor-houses for these receptacles of crime and poverty as with us—is just as reckless in its attacks upon domestic happiness—transfers just about as many fathers from their families to the prison, and as many wives and children to the poor-house, and imposes as heavy a tax upon the industry of the sober citizen.

The difference in the system of taxation and expenditure between these states and that of New-York, does not enable me to show, as in this state, the proportion of the tax paid by the people which is absorbed by the two great items of expenditure, the support of the poor and the administration of criminal justice. However this may be, they are evidently a heavy burthen which is not counterbalanced by a single benefit.

My first visit was to the town of Litchfield, Connecticut.—Here, as in the other places which I visited, every facility was promptly afforded me for effecting the object of my visit.

The following is the certificate of the jailer :—

Whole number imprisoned within one year on criminal charges,.....	31
Temperate,.....	0
Doubtful, .....	3
Intemperate.....	28

Of the three classed as doubtful two made use of spirits—one of them very freely. The other was a transient person, and I cannot state with certainty as to his habits but presume he was intemperate.

Of the 28, one has been in jail repeatedly—the last time for assault and battery on a tavern-keeper. Two others were lads, and their misconduct was the direct result of their intemperance.

One man was convicted of an attempt to commit a rape on his own daughter ; he was one of the lowest class of drunkards. Another was a boy, who was convicted and sent to state prison

for breaking into a school-house and stealing a few books ; a man was also convicted of a similar offence in another part of the county. A man, once very respectable, was imprisoned for a violent assault on his son, because the son had notified the retailers of ardent spirits not to sell him liquor. Two for abuse to their families. One other was a young man convicted of shearing horses tails ; he was a great enemy to cold-water societies, and took this way to evince his hostility to them.

*Litchfield, May 9, 1834.*

A. SEDGWICK, *Jailer.*

I understand that in one or two towns in this county, a large business has been carried on in this way. The tails of horses belonging to ministers who were active in the temperance cause, and temperance agents, were often thus trimmed. However provoking this might have been, there was a kind of *fitness* about it—opposing temperance and shearing horses tails should be the acts of the same persons.

The towns in this state each support their own poor ; there are a few *state* paupers, for the support of which, the towns draw on the state treasury. Most of these, however, are sent to an establishment for the purpose. near New London. As the person who now has charge of the poor of the town of Litchfield has had them but a short time, I called on Doct. Buel, who having been in the practice of medicine there a great many years, was well acquainted with the history and character of the paupers. He says—I certify, that there are now twenty-five persons supported by this town as paupers, whom, from my own knowledge and information obtained from others, I class as follows :—

Not from Intemperance, ..... 5

Doubtful ..... 3

From their own Intemperance or that of their relatives, 17

WM. BUEL.

Amount of the town tax for the town of Litchfield for the year ending the 1st of April, 1834. is,.....\$2,239 02

The expenses for the paupers of the town for the same period were..... 900 00

A committee appointed by the town in October last for the purpose of investigating the subject and recommending some plan for the future maintenance of the poor, reported, that the average expense for their support for the seventeen preceeding years, had been seventeen hundred dollars. The last four years they have been provided for by contract with an individual, which has reduced the expense to the sum above stated the last year.

ELIHU HARRISON, *Town Clerk.*

*Litchfield, May 8, 1834.*

Amount of costs on *criminal prosecutions* within the county of Litchfield, in the state of Connecticut, taxed by the Superior

Court of said state and paid from the state treasury, within the year previous to the first of May, 1834, viz : ..... \$713 20

Amount of costs taxed by the County Court within said county on *state prosecutions* within the period above mentioned and paid from the state treasury, viz : ..... 1.678 29

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\$2,391 49

Certified by FREDERICK WOLCOTT, *Clerk of said Superior and County Court within the county of Litchfield.*

Costs taxed as within by the Superior Courts the year previous to the 1st of May, 1832,.....\$1, 671 49

Costs taxed as above by the County Court within the same period,..... 2,364 75

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\$4,036 24

Certified by  
*Litchfield, May 8, 1834.*

F. WOLCOTT, *Clerk.*

## MASSACHUSETTS.

### BERKSHIRE COUNTY,

#### *Jail.*

I certify that forty-three persons have been committed to this jail within one year preceeding the first of April last, on criminal charges, whom I class as follows :—

Temperate,..... 4

Doubtful, ..... 2

Intemperate, ..... 37

One of the doubtful was a stranger, but appeared to be intemperate.

Of the intemperate, *eleven* were committed as “*common drunkards*,” five of them from the same town, at the same time. One was convicted on three charges of assault and battery ; one for assault and battery on a woman ; four for profane swearing ; one was acquitted on plea of insanity which was induced by a course of intemperance ; one other also was insane probably from the same cause ; four were committed for beating their wives.

JOSEPH PALMER, *Jailer.*

*Lenox, May 10, 1834.*

#### *Poor of the town of Sheffield.*

There have been eleven persons supported the whole or part of the time for the past year, by this town, only three of whom were reduced to poverty by intemperance, these are the children of an intemperate father ; two others are the wife and child of a man who is hardly compos mentis—drinks spirits when he can get it ; one other is a man eighty years old ; two are women of

about eighty years ; another is an idiot ; another is a single woman near fifty years old and is now supporting herself ; the eleventh is a female who is sick, and her poverty cannot be attributed to intemperance.

AMOS SHEARS,

*One of the Selectmen and Acting Overseers of Poor.*

*Sheffield, May 10, 1834.*

N. B. There are five taverns in this town and none of them sell ardent spirit; and there was not one application to the board of excise for a license, either from a merchant or tavern keeper.

*Expense of poor of the town of Sheffield.*

I certify, that the whole amount of taxes assessed upon our town is, and has been, for several years past, three thousand dollars—fifteen hundred of which is payable in labor, for repairs of roads and bridges, seven hundred and fifty dollars for support of schools, (in addition to which we have a small school fund,) and seven hundred and fifty dollars for ordinary town charges, including support of poor. The expense incurred for the support of poor, for the two past years, has been five hundred and fifteen dollars per year. All the poor are supported in one family.

EDWARD F. ENSIGN, *Town Clerk.*

*Sheffield, May 10, 1834.*

The expense of supporting the poor was much reduced, some years since, by adopting the present mode of supporting all who are able to be taken to the poor-house, in one family. The expense under the old mode, (of furnishing assistance to the poor, to be expended by themselves, and of supporting them in different families about town,) was, the last year we supported them in that manner, about two thousand dollars—now we support them by contract for four hundred and fifty dollars, with the exception of one unable to be taken to the poor-house, at sixty-five dollars. That sum includes the expense for support of the state paupers—we drew last year from state treasury one hundred and thirty-four dollars.

E. F. ENSIGN, *Town Clerk,*

*Poor of the town of Pittsfield.*

In the two years preceding the 1st of April last, there were about fifty-five persons assisted as paupers by the town of Pittsfield, whom I class as follows :—

Not reduced to poverty by intemperance, ..... 13

Doubtful, ..... 18

From their own intemperance or that of their relatives, 24

Of the doubtful are a number who were in the poor-house but a short time, and I had no means of knowing as to their habits ; four were children whose parents I did not know, and five others were transient foreigners. The expense of the poor for the first year was about \$800 and the last year about \$540.

DANIEL H. FRANCIS.



The poor tax formerly paid by this town was generally more than \$1,200.

Mr. Francis has had charge of the poor a number of years.

*Poor of Williamstown.*

We certify that there were twenty-nine persons who were assisted as paupers the last year by this town, and after a careful examination, we give it as our decided opinion, that eighteen of them were brought to poverty through their own intemperance, or that of those on whom they were dependent for support.—One was not reduced to poverty by intemperance, and ten we class as doubtful. Of the doubtful is a family of eight persons, the parents of which make free use of spirits. One of those reduced to poverty by intemperance is a woman whose husband is in state prison for beating her while he was intoxicated. We find but two who are themselves intemperate, the rest are paupers by the intemperance of others. The husband of one of the above paupers was frozen to death while intoxicated. Expense for the support of the above paupers, the last year, was five hundred dollars.

HENRY RAYMOND,

*One of the Overseers of the Poor.*

STEPHEN HOSFORD, *Chairman of the  
Board of Selectmen, and late one of the Overseers of the Poor.*

COMMONWEALTH OF MASSACHUSETTS. }

*Berkshire, ss.* }

I certify that the whole amount of costs taxed in criminal prosecutions, at the several terms of the Court of Common Pleas, in said county of Berkshire, for one year previous to May 1, 1834, is \$1,567 32, and I further certify that no costs in criminal prosecutions, within said year have been taxed in the Sup. Jud. Court in said county; the criminal jurisdiction of the Sup. Jud. Court having been transferred to the Common Pleas except in capital cases.

CHARLES SEDGWICK, *Clerk.*

*Lenox, May 12, 1834.*

VERMONT.

BENNINGTON COUNTY.

*Jail.*

I certify that five persons have been committed to this jail, on criminal charges, in one year, preceding the first of December last, four of whom were intemperate, and one I was not sufficiently acquainted with to decide.

JESSE LOOMIS, Jr., *Jailer.*

*Bennington, May 13, 1834.*

This is a half-shire, Manchester being the other. In the other jail, I understood from Mr. Loomis, there had been but one or two commitments during the year. He also says that since December there have been one or two committed to Bennington jail, (two I think,) who were clearly intemperate.

*Poor of the town of Bennington.*

There are now supported by this town, as paupers, twelve persons, four of whom were not reduced to poverty by intemperance; of four others I am unable to decide, and five were, in my opinion, reduced to poverty by the intemperance of their relatives. The expense of the poor, the last year, was about \$750.

HEMAN ROBINSON, *Overseer of the Poor.*

*Bennington, May 13, 1834.*

*Poor of the town of Pownal.*

We certify that thirteen persons are now supported as paupers by this town, two of whom were not, in our opinion, reduced to poverty by intemperance; of one we are unable to decide; and ten were, according to the best of our knowledge, reduced to poverty by their own intemperance, or that of those on whom they were dependent for support. The expense of the poor is at present \$350.

SAMUEL WRIGHT,

JOSEPH MYERS, Jr., *Selectmen.*

There are about twenty trials on criminal prosecutions in this county annually, the expense of which may probably be estimated at \$25 each trial.

H. ROBINSON, *Clerk*

*Of Sup. and County Courts.*

Although my examination has been hasty, yet, from the few facts contained in this appendix, it will be seen that rum and ruin are just about as nearly allied in New-England as in New-York; that alcohol spares no section of our country, not even that highly favored portion which, by way of distinction, and to mark its moral pre-eminence, has been called "the land of steady habits." Nor is this surprising, for there, as in all other parts of our land, the good people had not been more uniform, nor more steady, in any one thing, than in promoting the manufacture, sale and use of potent spirits; but at every step in my short tour in these states, I found abundant and cheering evidence that they are now perseveringly, and steadily, and successfully engaged in promoting measures to stay this desolating flood; to dry up the fountain. May they not remit their efforts until the work is fully accomplished—until the soil of New-England shall no more be used to cover the remains of the drunkard, or its citizens called to the humiliating duty of performing his funeral obsequies.

SAMUEL CHIPMAN.

TO THE HON. ERASTUS CORNING, MAYOR OF THE  
CITY OF ALBANY.

I may be considered as rather presuming in taking the liberty of thus addressing you. But the early, decided and deep interest you have taken in the temperance reformation, has led me to presume that facts connected with this subject, gathered in this place, having so important a bearing upon the interests of this city, could not but be acceptable to you. And this I was the more ready to believe from the consideration that upon you, as the chief magistrate of this city, is devolved the responsibility of granting or withholding the usual permits for the sale of ardent spirits. In the following imperfect sketch you may perhaps be able to ascertain more clearly and fully the influence of this traffic upon the prosperity of the citizens of this place.

It may be proper perhaps that I should state, why I have engaged in this business. You may be aware, sir, that through the pecuniary aid afforded me by Aristarchus Champion, Esq. of Rochester, I have been enabled to examine the jails and poor-houses of the several counties of this state, which has occupied my time for nearly a year, in order to ascertain from official sources the origin of crime, pauperism and taxes. The same gentleman requested me also to spend some time in this city for the same purpose. And as the most favorable point for such inquiries, I stationed myself at your police office. There I could see all who were arraigned on criminal charges; and as Col. Osborne, one of the police justices, is also overseer of the poor, I could in most cases ascertain the habits of those who made application for relief as paupers. It is proper to remark, that the following very brief sketch does not embrace every case in either of these departments. In a few instances, examinations were made or trials were had while I was absent. In others, I did not hear enough to enable me to decide as to the habits of those who were brought up. The same remark will apply to the applicants for assistance. Some few were omitted from want of sufficient information to enable me to decide. The following outline which was minuted down from day to day, will be sufficient to show you the usual routine of business in the police office, and from it you will be able to see some of the effects of intoxicating drinks; and it may assist you in deciding as to the propriety of increasing or diminishing the facilities for obtaining these drinks.

It may be proper further to observe, that from some cause, there has been within the last three or four months, a very great diminution in the number of culprits brought before your police

court, and an equal decrease in the number of persons applying for assistance. The cause of this very auspicious change I will not pretend to assign. It is a subject, however, well worthy of investigation.

In giving the very imperfect detail which I propose, I commence with the cases brought before the police magistrate,

*March 24, 1834.*—An elderly woman complains of her son for abuse and for taking her property. He has been repeatedly in jail for disorderly conduct, and the justice sends him again. He is very intemperate.

Two women, one married, the other single, complain of three men for personal violence, for breaking windows, &c. They only know the name of one of the three. While they were describing them, two men rushed into the office in a very boisterous manner, very much excited with spirits. It was soon discovered they were the two rioters whose names were not known.

25.—The married woman who complained yesterday, appears to-day with her husband, and complains of the same persons as yesterday. They had assaulted herself and husband in their own house, and beat him in a most brutal manner. Sentenced to fine and imprisonment. Some of the parties were grossly intemperate.

A boy taken up on board a canal boat, in which it appeared he had lodged for some time, having had no regular home or lodging place during the winter. No property was missed. No evidence of intemperance.

Two lads detected in pilfering. The father of one appeared to be a very worthy, sober man. The other bore strong marks of intemperance.

A man of violent temper, a grocer, is complained of for abuse to his tenant; cutting down her clothes-line and trampling clothes in the dirt, &c. Ardent spirits were evidently the sole cause.

Another case of assault and battery; *defendant* appears to be temperate.

27.—A woman complains of another woman for petit larceny. She made complaint yesterday, and says to-day that she meant to charge the husband and not the wife with the theft. Insists that the magistrate is mistaken. The explanation is, that she was intoxicated. Both parties and witness are said to be intemperate.

Colored woman complains of a colored man for abuse. The facts charged were admitted, but the defendant justified himself on account of the abusive language of complainant, she being drunk.

Assault and battery; both parties appear to be temperate.

29.—No case tried to-day.

*Monday, March 31.*—It is worthy of especial notice, that while the police justice does not on the other days usually come to the office until nine o'clock, on Monday he generally expects to be called at 5 or 6 o'clock A. M., to dispose of those who have been taken up by the watch during the night ; and these extra cases are the result of Sabbath drinking and carousing.

A man appeared this morning and applied for a warrant—was very much disguised with spirits.

Alderman Maher observed, when he came into the office this morning, that he had seen a poor woman who was very much distressed on account of her husband, who, in a fit of intoxication, left the house during the night, and she expected he was drowned. This man was soon brought into court, having been found on board of a canal boat. He was evidently laboring under delirium tremens ; was sent to jail for safe keeping, and died on the third of April.

Three lads brought up for stealing. The plaintiff was evidently disguised with liquor. Could not ascertain very satisfactorily as to the parents of these children.

*April 1.*—Six persons taken up by the watch last night, were sent to jail ; the seventh was admitted to bail. In every case intemperance was the cause.

Permit me here, sir, to state, that the expense in these cases, where the culprits go to jail, is not less, on an average, than \$1.75, often much more ; and this tax is paid by that class of people least able to support their families ; and it is from this class that the great mass of recruits are furnished for the alms-house. Who then are the real *friends of the poor* ? Those who would dissuade them from drinking and throw obstacles in the way of the gratification of their appetites, or those who furnish them with the poison, and take from them and their starving families their hard earnings ? In consequence of the liquor thus furnished them by their pretended friends, they commit some breach of the peace, go to jail, are separated from their families, and very often too, lose a good situation ; pay the last cent, and often borrow, to satisfy the legal demands of the jailer and the other officers of justice. Yet sir, the man who would prevent all this is sometimes represented as the enemy of the poor !

A man brought up for resisting the watch ; when asked whether he was guilty or not guilty, said he was so drunk at the time of the affray that he did not know.

Mother and son complained of the husband and father. He had threatened to kill his wife. A dirk was taken from him in court. He has for a long time taken the earnings of his wife to purchase liquor, on which he has lain drunk and abused his family. Sent to jail. But sir, the grocer who received this mo-

ney acted *according to law*. Would it not be right that he should support this man while in jail ?

*April 3.*—Case of assault and battery. Complainant intemperate. Provoked defendant. Complainant sells ardent spirits.

*April 4.*—Husband complains of wife for threatening to poison him. On examination it appeared that the husband was a hard drinker, and did not deny that his wife had the *best possible* evidence of his unfaithfulness.

Wife complains of drunken husband.

A man very much disguised with liquor applied to justice Osborn for a warrant against the inmates of a house which he described. Said he had been there ; that there were fifteen or twenty persons of all shades of color, drinking and gambling. That they had robbed him of ten dollars. He did not know who took it. The police constables examined the premises and found the inmates as described.

*April 5.*—Some ten or twelve of the inmates of the above mentioned house came to the police office this morning, for redress of grievances, mutually complaining of each other. Alledged many grievous things, all of which were doubtless true. All of them intemperate.

Same day another complaint from the same house ; of the same character, and from the same cause.

A lad brought up for stealing money, admitted the stealing. Is a very bad boy ; his mother a widow, his father having died a drunkard.

A very *genteel* appearing woman complains of two young men for making a noise about the house at very unseasonable hours. They are said to be of that class who think it very *genteel* to get drunk occasionally ; and to frequent houses of the description kept by *complainant*.

*April 7.*—Complainant and defendant colored people of the lowest class.

*April 8.*—Two general battles, growing out of gambling and drinking. A number brought up by the watchmen, and four committed to jail. This I had anticipated yesterday, having seen more intemperate persons in the streets and in groceries than usual. I apprized Col. Osborn that he would probably be disturbed early, and was not mistaken. Numbers were in the office before sunrise.

*April 9.*—Two fellows who live about groceries got into a quarrel and came to get redress. They are drunkards ; were reprimanded and dismissed.

A fellow 18 or 19 years old was brought into court for violently assaulting an old man. He was so much intoxicated and so boisterous that the justice committed him at once, until he should get sober.

Assault and battery at a gambling house. The parties are colored people. It is not known that either are intemperate.

Some time since a police constable arrested a man for making a noise in the streets. He was obliged to get a wagon to convey him to jail. While thus riding together the prisoner very dexterously abstracted the constable's pocket-book from his pocket, putting the papers, principally executions, in his boot, and the pocket-book into his bosom. He is again arrested as a common drunkard and sent to jail.

As the case of the Welches, who are in jail for an assault and battery, is rather a serious one, and is to undergo a judicial investigation, I will only say, that they kept a grocery, and that there is a great deal of intemperance there, and a great many cases come before the police from that quarter of the city. I have myself seen, in that quarter, three drunken women in one house at the same time. If the public are benefitted by extending the liberty of selling and purchasing ardent spirits, this part of the city over which you preside, sir, ought to exhibit a scene of unexampled prosperity. As to the actual state of things there, your active and vigilant police constables can inform you.

Three colored girls, charged with stealing goods from a merchant in Washington-street. They are of the lowest class. They are intemperate, but this is probably the consequence rather than the cause of their vicious course of conduct.

A woman complains of another, residing in the same house, for abusive treatment and for destroying property. This is rather a singular case. The prisoner when brought up appeared very good natured and very silly. She is a widow. There are, I am informed, three sisters, all three widows, all have property in the hands of trustees, and all are given to intoxication; would otherwise be quite respectable. As it appeared she had done nothing worthy of stripes or of bonds, she was dismissed. During a considerable part of the forenoon to-day, there were from seventy-five to one hundred and fifty spectators present. The labor thus lost to the laboring class could not have been less than fifty days,

*April 10.*—The case of the Welches coming up, (an examination in relation to admitting them to bail,) again to-day, there was a still larger number of spectators present than yesterday.

Colored woman *versus* colored woman. The very dregs of the colored population; probably not intemperate.

A drunkard taken up by the watch; sent to jail to get sober.

*April 11.*—Eight persons, three men and five women, taken up last night in an old shell of a house in the southern extremity of Green-street; all sent to jail. One of these men, and another who had not been apprehended last night, were brought before the

court charged with having committed an unprovoked and wanton assault upon a young man from the country, who was walking the street about eight o'clock. Some of these persons were grossly intemperate, others were probably not so. The females were more or less given to intoxication.

*April 12.*—A man committed for stealing two hogs, Is a bloated drunkard.

Another committed for petit larceny.

*April 13.*—Sat. morning.—Seventeen persons taken up last night by the watch; twelve sent to jail.

*April 14.*—Mon. morning.—Two of those committed on Saturday night, a white man and colored woman, were examined this morning. The evidence is unfit to be spread before the public. She was notoriously intemperate.

Two men and a woman examined. She swore stoutly against the two men, that they struck her, &c. All discharged. She was intoxicated; occasionally varies the dull monotony of life by spending some time in jail and some time in the alms-house.

A most filthy and loathsome object was brought before the court for making disturbance in the street. He has been in jail frequently, and was discharged from there this morning. Before he left, his *room mates* furnished him with money to purchase two loaves of bread, which he did, but exchanged them for spirit, got drunk, was sentenced to 30 days imprisonment. And the people pay for his board!!!

*April 16.*—A man charged with stealing. Had labored for the man of whom he stole. His labor amounted to seventy-five cents, and his employer paid him, while performing the labor, *three shillings and six pence in liquor*, so that there was two and six pence his due on settlement.

A man charged with threatening to burn his house, in a fit of intoxication. He attempted to escape from the watchman who had him in custody, to prevent which the watchman plied him very freely over the head with his club. Prisoner's head is very much cut; of this he complains bitterly, and thinks he has had the worst of it, and therefore ought to be excused from going to jail. Committed for want of sureties. Says he has a wife and six children dependant on his labor for support; has been out of employ since last fall, and has only within two days obtained work.

A blind fidler arraigned for assault and battery on Sabbath morning; struck a watchman. Lives directly over a grocery at which a great many riots have their origin, and defendant is often implicated in them. Held to bail.

A gambler, swindler and counterfeiter; has been to state-prison. Is probably temperate.



I cannot close these details of crime without remarking, that the great mass of the foreigners of this city are poor, and that a large proportion of the \$10,000 or \$15,000 expense for the support of the poor of the city and county, goes to the support of individuals of this class. And I am satisfied that many who have only their daily earnings to rely upon for a support, actually pay, in the course of the year, in money, for ardent spirits, in fees and fines for breaches of the peace committed under its influence, in the time lost in carousing, in attending court as parties, witnesses or spectators, and in jail, a far heavier tax than the sober citizen pays, on his property which is assessed at \$5,000. The greatest benefactor to this class of people will be that man who can persuade them to abandon the use of that which thus makes them poor and miserable and degraded.

The following are nearly all the cases that came to my knowledge, in relation to applications to the overseer of the poor for assistance. The memorandums I give are very brief; indeed, the facts connected with some of the most interesting cases are of such a character as to render the propriety of embodying them in this report at least doubtful.

*March 24, 1834.*—The first applicant was a female. She had lately come from the west; was entirely destitute of money and almost of clothing; was sent to the alms-house. Acknowledges she had been intemperate.

Application for assistance in case of a young man who was in most distressed situation from disease; died in a few days. He was temperate.

A respectable appearing woman applied for a load of wood: a sick child and no resources except her own labor; her residence was in a back street. The child which had been sick five years was just alive, was bolstered up in two chairs, that drawn up near a stove in which there was no fire and no fuel to make it. Every thing bore the marks of industry and industry, and poverty. You are a widow, I presume? said I. "No, sir, worse than a widow," was the reply. Where is your husband? "In the country; he has afforded me no assistance in bringing up my children for a long time." Why does not your husband assist you? "He is a drunkard."

A woman came into the office to-day, in the absence of Col. [?], and I took the liberty to ask her whether she wanted assistance from the overseer? "No," was the very prompt, and upright, indignant reply. I found at last that she wanted to pay tax to the collector. She paid it and appeared to be relieved, but sadness still brooded over her countenance. That her husband died a year or two since; left a small lot on which there was a mortgage of \$200, which she

was trying to raise by her own labor, while she supported herself and six children. "Ah!" said she, with tears, "my husband was a dear good man, only he would take a drop too much. I grieve me to think I have worked hard so many years and it has almost all gone for rum; but I'll not go to the alms-house, I'll die first."

*March 27.*—A very respectable appearing mechanic applied to have his wife sent to the alms-house. She was very intemperate, and his object was to place her out of the way of the tempting poison for a time, hoping to reclaim her. He was advised to wait a little longer. I went to the house and found she was very industrious and a good housewife, were it not for her intemperance. I saw on the wall the marks of the ham and eggs which she had prepared for dinner the day before, and which in a fit of drunken madness she had thrown about the room. Have not heard from them since.

An aged woman applied for assistance; her husband who has been dead for some years was intemperate.

Application for a coffin for a child; the woman bore marks of intemperance; the husband appeared to be sober; it is very difficult in some cases to ascertain as to their habits.

A strolling drunkard applied and was refused.

An old colored woman who was sick, was sent to alms-house; she appeared to be temperate.

*March 28.*—A coffin asked for a woman who died very suddenly last night; want of employment was the reason assigned for asking assistance; the husband appeared temperate.

An aged couple, the husband 82 years old, the wife sick, doubtless temperate.

A female asked to be sent to alms-house, she is intemperate.

*April 1.*—A loathsome looking object, a man about 25 years old whom I had often seen begging in the streets, was brought in with his face bruised in the most shocking manner. He was slightly affected with *delirium tremens*—has been in state prison.

A woman applied to be sent to alms-house, she has been there before, and in jail; is intemperate. The man sent from the police-office to jail with *delirium tremens* is dead, and a coffin must be furnished; he has left a wife and five or six children. He was once a good mechanic, but for some years has been dissipated, and has been supplied with liquor in a great measure, from his wife's earnings.

*April 2.*—A family who were probably temperate, applied for the Ward Physician.

*April 3.*—The wife of a very respectable mechanic, applied to be sent with her three children, to the alms-house. On inquiry, these are probably the facts. The husband has been in good bu-

siness, and has received \$1 50 per day ; employment enough, but for some weeks, he has absented himself from his shop ; has spent his time in drinking, and his earnings and credit to pay for it. His family are supported by the public, by the earnings of the sober and industrious. The vender of ardent spirit has his money.

A woman with five children asked assistance, the husband is a drunken vagabond.

*April 7.*—An English family sent to alms-house ; this is a very interesting case, the long continued illness of the husband is doubtless the cause of their poverty.

*April 9.*—A vagrant, who has been lying about in barns and sheds, and is affected with rheumatism, sent to the alms-house ; can only judge of his habits from his course of life ; have never known a vagrant that was not intemperate.

*April 16.*—A poor woman wants a permit to go to alms-house, and an order to bind out her son who is about 17 years old, and a very bad boy : she says her husband works hard, but spends all he earns for liquor.

Now sir, from the facts which I have thus presented, I cannot but believe you may be assisted, as I have before observed, in determining the important question whether the prosperity of the city of Albany, will be promoted by granting or withholding, increasing or diminishing the facilities for obtaining ardent spirit. It is granted sir, that to make the innovation which appears to be called for, and urge forward to a glorious consumation the great moral reformation so auspiciously begun, devolves upon you, as Mayor, a great weight of responsibility ; calls for the exercise of *moral courage*. But this responsibility must be assumed and this courage exercised in every attempt at moral reformation. Attempt to control the passions or appetites of the multitude, and you must expect to encounter obloquy and opposition.

But it is said, and said with truth, that any law or regulation which comes in collision with the appetites or imagined interests of men, will be operative no farther than it is sustained by public opinion. It is equally true and lamentably so, that public men are apt rather to lag behind and retard the march of public opinion, than to get in advance of it. It is time enough to abandon a course by which we know the highest interests of the community would be promoted, when we have found that the people will not sustain us in it. Such has been the flood of light that has been poured upon the evils of intemperance ; so great a change has been effected in the feelings and habits of the people, that I do believe Sir, you will in the end receive the most hearty thanks of that very class whose practices and appetites appear to present the most formidable objection to withholding licences. The con-

sciences of these people, you may rely upon it, will bear testimony in your favor ; if you act with promptitude and decision they will cheerfully submit—if you falter and betray your doubts and fears, they will see it and may resist. But to come to the point at once ; when you *know* that the great obstacle to their prosperity, is the use of intoxicating drinks, that they can never rise with this load pressing them into the dust ; when you see that intemperance is the great leveller, always levelling *down*, but never levelling *up*, always degrading, but never elevating their moral characters ; always deteriorating, but never improving their intellectual faculties ; will it not be humane, will it not be patriotic, will it not be acting the part of a public benefactor, to presume that they will be satisfied with the goodness of your intentions, as well as with the correctness of your judgment in throwing every obstacle in the way of their obtaining the poison, that is thus sinking them to poverty, to wretchedness and infamy.

That I may trespass no farther upon your time, I close by remarking, it has been said that in every country where poisonous plants, or reptiles abound, a kind Providence has also placed the antidote ; that in every age and country in which dangerous errors or heresies have made their appearance, some bold and daring spirit has been raised up with talent to discern, and courage to expose them. May not the friends of temperance and good order, knowing as they do, the early and deep interest you have taken in the cause, flatter themselves that you have been raised to the Mayoralty of this city, for just “ such a time as this.”

I am sir, with the highest respect, your ob't. serv't.  
SAMUEL CHIPMAN.

*Albany, April 19, 1834.*

# EXTRACT FROM "PLAIN FACTS."

## POLICE COURT.

### *Business of the Police Court of the City of Boston*

Years.	Whole number of Cases.	Cases tried by Judge Whitman.	Cases discharged by Judge W. for want of evidence.	Cases charged before Judge W. as com. drunkards.	No. of weeks in which the court was held by Judge Whitman.	No. cases examined before Judge W. as vagabonds, lewd and lascivious, assaults and batteries, &c.
1823	2349	872	243	105	15	524
1824	2279	764	178	90	14	496
1825	1964	944	210	179	18	555
1826	1895	908	165	155	18	588
1827	1769	924	137	155	21	632
1828	1907	852	128	139	17	585
1829	1917	875	129	136	18	610
1830	1855	811	123	137	19	551
1831	1598	925	132	184	23	609
1832	1904	862	109	216	17	537
1833	2197	924	108	165	18	651
	21634	9661	1662	1661	198	6338

*Boston April 26, 1834.*

The establishment of the Police Court, in the city of Boston, went into operation in June, 1823. I continued on the bench in said court until about the middle of January, 1834; and, during that time, the distribution of the duties of said court assigned to me were to hold said court every third, and some part of the time every second week, when I had to exercise the power of the court in the examination of all the offences against the laws, committed in the city of Boston, complained against in that court: and those embraced nearly all the offences, of every description, against the interests of society, which were committed in the city of Boston, or within the jurisdiction of our courts of justice. At the establishment of said Police Court, I commenced keeping an exact record of all cases that were examined before me, with the result of such examination, and my observations on the same at the time. I did this for my own satisfaction, as well as to be able to furnish the public with any information they might desire, as to the nature and progress of crime in the city of Boston. [From that record the above table (except the second column, which is from the records of the court, kept by the clerk,) is prepared.]

Thus it appears that during the *one hundred and ninety-eight weeks*, in the eleven years that I held the Police Court, there were examined by me *nine thousand six hundred and sixty-one cases*, and of that number, *one thousand six hundred and sixty-one* were examined and tried on the direct charge of being *common drunkards*. And of all other charges in the complaints examined by me, such as vagabonds, assaults and batteries, lewd and lascivious conduct, and every other species of crime, during the said eleven years, I am satisfied that more than one-half of the same were directly or indirectly caused by intemperance.

BENJAMIN WHITMAN.

It appears, by comparing the closing remark with the table, that, in the opinion of Judge Whitman, seven-tenths of all the crime brought before the

Police Court, in eleven years, is to be attributed to intemperance; and, accordingly, that the number of cases which he tried himself, which were directly or indirectly to be attributed to this cause, was five thousand six hundred and sixty-one.

And if the experience of the other judges corresponded with that of Judge Whitman, there were tried *three thousand seven hundred and nineteen cases charged and tried as common drunkards*, and, including these, *twelve thousand six hundred and seventy six cases, whose crimes were caused by intemperance*.

Judge Whitman says of those examined by him, who were charged as common drunkards, probably not three were acquitted.

#### STATE PRISON.

*Cases of Conviction and Sentence to the State Prison, at Charlestown, from the City of Boston, during ten years, ending April 1, 1834.*

Years.		Years.	
1824-25.....	49	1829-30.....	37
1825-26.....	37	1830-31.....	50
1826-27.....	35	1831-32.....	22
1827-28.....	43	1832-33.....	51
1828-29.....	31	1833-34.....	49

For 10 years, 404.

The expense to the State of supporting the establishment, from 1827 to 1831, inclusive, was thirty-three thousand five hundred and thirty-three dollars and sixty-four cents: since that time, the prison has been a source of income to the State. Boston's proportion of this expense was probably equal to the proportion of convicts furnished from the city, which would be four teen thousand six hundred and forty-six dollars and three cents.

*Question put to the Warden and Chaplain of the State Prison at Charlestown April, 1834: WHAT IS THE PRINCIPAL CAUSE OF ALL THIS CRIME?*

Having been an officer in the Massachusetts State Prison since June, 1828, I should not doubt that *THREE-FOURTHS* of all the convicts committed to this institution, from the city of Boston, were persons who had been in the HABITUAL PRACTICE OF USING ARDENT SPIRITS TO EXCESS; and, from the appearance of the men, on their reception, it is probable that *SEVEN-EIGHTHS* of those received were of the SAME CHARACTER.

CHAS. LINCOLN, *Warden.*

Having been connected with State Prisons ever since the autumn of 1825, and having given much attention to the amount of influence exerted by the use of ardent spirits in preparing men to become the inmates of such institutions, I think I can safely say that at least three-fourths of all the prisoners with whom I have become acquainted, have been the victims of intemperance; and I think that half of the other fourth have been habitual drinkers to a great or less extent.

JARED CURTIS,

*Chaplain of Mass. S. P.*

#### HOUSE OF INDUSTRY.

*Admitted to the House of Industry, in the city of Boston, during ten years, ending April 1, 1834.*

Years.		Years.	
1824-25.....	866	1829-30.....	755
1825-26.....	677	1830-31.....	675
1826-27.....	630	1831-32.....	867
1827-28.....	643	1832-33.....	895
1828-29.....	640	1833-34.....	940

For 10 years, 7,588.

The expense of supporting this pauperism, as furnished by the City Auditor, above the earnings of the establishment, is as follows:

For the year ending April, 1825, .....	\$ 8,398 31
“ “ “ 1826, .....	22,183 97
“ “ “ 1827, .....	29,791 97
“ “ “ 1828, .....	16,190 15

For the year ending April, 1829,.....	17,996 12
“ “ “ 1830,.....	17,997 22
“ “ “ 1831,.....	19,476 12
“ “ “ 1832,.....	19,999 91
“ “ “ 1833,.....	23,043 61
“ “ “ 1834,.....	18,605 29

194,067 67

*Expense of out-door Poor, furnished by the City Auditor.*

For the year ending April, 1825,.....	\$20,709 29
“ “ “ 1826,.....	10,208 46
“ “ “ 1827,.....	12,256 79
“ “ “ 1828,.....	11,886 61
“ “ “ 1829,.....	12,848 18
“ “ “ 1830,.....	12,803 84
“ “ “ 1831,.....	13,685 00
“ “ “ 1832,.....	14,000 00
“ “ “ 1833,.....	14,542 89
“ “ “ 1834,.....	8,929 86

.\$131,370 92

*Question :* What is the GREAT CAUSE of this amount of pauperism, and expense for its support ?

The whole number of inmates of the House of Industry, or Alms-House at South Boston, during the year 1833, was 1273, of whom 930 were adults, and 343 children.

Of the adults there have been intemperate, 670 ; supposed to be temperate, principally insane, idiotic and disabled, 101 ; unknown, probably a majority of them intemperate, 159.

Of the 343 children, there are known to have had intemperate parents, 257. And of the remaining 86, not twenty are known to have been the offspring of temperate fathers and mothers.

This statement, concerning the proportion of intemperate in the House, was made to the Secretary of State, in 1833. Since that period, I have ascertained that three of the 101 supposed to be temperate were drunkards. And I have no doubt that at least three-fourths of the 159, whose former habits are returned as unknown, have been drunkards.

I have been Superintendent of the House of Industry three years, and I think the cases of delirium tremens, and the proportion of drunkards, were more in 1831--32 than in 1833.

ARTEMAS SIMONDS, *Superintendent.*

*House of Industry, April 8, 1834.*

Mr. Simonds farther states that “it is not uncommon to have in the House, at the same time, three generations of drunkards from the same stock—parents and children, and children’s children.” He adds, that “the public are not aware what they are supporting at so great expense.”

I was Superintendent of the House of Industry, at South Boston, from its establishment, in June, 1823, till April, 1831, when I resigned, and Mr. Artemas Simonds was appointed ; and I am of opinion that seven-eighths of the pauperism in that House is to be attributed to the use of spirituous liquors.

I am also of opinion that one-half of this intemperance is to be attributed to the licensed and unlicensed grog-shops.

*Boston, April 24, 1834.*

WILLIAM STONE.

The undersigned, Directors of the House of Industry, hereby certify, that, from their knowledge of the paupers supported in that institution, they are of opinion that at least three-fourths are brought to pauperism, directly or indirectly, by the intemperate use of spirituous liquors.

DANIEL HENCHNAN,  
ALVAN SIMONDS,  
A. P. CLEVELAND.

RICHARDS CHILD,  
JOSEPH LEWIS,

*Boston, April 24, 1834.*

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1st Series.

No. 85.

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EXCUSES

FOR THE

NEGLECT OF BENEVOLENT EFFORTS

CONSIDERED.

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BY REV. ANDREW P. PEABODY.

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NEGLECT OF BENEVOLENT EFFORTS  
CONSIDERED.

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THE duty of doing good to others, every man will admit in the abstract; but I fear that it is not so generally, uniformly and confidently performed as it ought to be, even by professing christians. There are many and great discouragements in the way of beneficence, which make some well-disposed people useless members of society, and which partially paralyze the efforts of those who wish and strive to do good. To consider and, if possible, to remove some few of these discouragements, and thus to cherish in my readers a spirit of active and cheerful benevolence, will be my object in the following essay.

1. The benevolence of many is checked by *doubts as to the expediency of most of the common forms and modes of charity*. All will agree that good ought to be done; but hardly any two men will agree as to the best mode of

doing it. Says one: 'individual effort is worse than useless. The principle of association lies at the foundation of all effective charity. You must do good in concert with others or you can do nothing.' Says another: 'trust not the judgment of large bodies of men. The funds of benevolent societies are always either squandered or misapplied. If you would do good, seek out your own objects; and be governed by your own discretion.' In like manner, if you attempt a choice between the numerous benevolent projects of the day, you may perhaps find objections to all of them. Would you aid in the general diffusion of knowledge? You may be raising men of humble powers above their proper rank and callings, and making them superficial and pedantic. Would you forward the plan of African colonization? You may be riveting the chains and augmenting the sufferings of the slaves left in the country. Would you join the ranks of those who aim at the immediate abolition of slavery? You are perhaps preparing rapine and slaughter for the whole slave-holding population. Would you enlist with the sworn friends of temperance? The warmth of their zeal has called forth many enemies, has occasioned in many places a violent re-action, and may do much harm to the cause that they espouse. Would you cast your mite into the missionary treasury? You may be paying for the dissemination of error instead of truth, or you may support idlers and simpletons instead of able and faithful laborers. Would you give your money or goods to feed the poor? They may expend your gifts in the means of dissipation, and be made more wretched, not more comfortable, by your charity. Thus many

really kind-hearted people argue about the numerous ways of doing good ; and at last, bewildered in the vain search after some unexceptionable form of beneficence, are ready to exclaim with the Psalmist : '*who will show us any good?*' Who will teach us how we may gratify our benevolent impulses to some undoubtedly good purpose.'

This is a real and a great difficulty. But yet it ought not to discourage any one from attempting to do good ; for it is far from covering the whole ground of benevolent effort. It applies with full force only to some of the enterprises which require combined effort. To every such enterprise there may be objections. If you can deliberately weigh the arguments for and against any particular enterprise, and determine to your own satisfaction that it will not do much good and is attended with little injury, it may be *your* duty not to embark in it, however strongly you are urged so to do. But if you cannot examine for yourself, you may perhaps be authorised to embark, by the confidence you place in the judgment of those who have examined and do approve. And if, among all the schemes for doing good, you find no one in the expediency of which you can cordially concur, stand aloof from all of them. But remember, that your objection to modes is no excuse for your neglect of the duty ; and there are still ways enough open for you as individuals to be useful. There are things, both in the physical and the moral world, which you *know* to be good, and which you can impart to those in need. You know that physical ease and comfort are good ; and you have frequent opportunities of directly administering relief to want and suffering. You know that industry is good ; and you

can busy yourselves in providing employment for the idle. You know that a knowledge of common arts and common things is good; and you can aid in the diffusion of such knowledge. You know that honesty, temperance and purity are good; and, if you approve not of the ways in which others promote them, you can use your own individual influence in keeping men out of the way of temptation, and urging them to lead pure, honest and sober lives. You know that the bible without human comment is good; and you can give it to those who have it not. And as long as so wide a field of unexceptionable charity is open to you, the fact that many of the ways in which others attempt to do good are manifestly faulty is no reason why you should not be active in doing good.

2. Another discouraging circumstance that prevents many people from engaging in works of active usefulness is *the feeling that they can do but little*. 'If,' say they, 'we had the capacities and means that others have, we would gladly devote ourselves to benevolent effort; but we are able at best to accomplish very little.'

Readers, when you offer this excuse, what do you mean by little? In the material and the spiritual world, things are great or small only by comparison; and the circumstance that any particular object appears small in comparison with others is far from rendering it worthless. The beacon light that shines over a few leagues of the ocean, and now and then saves a vessel from shipwreck, does but little good when we compare it with the pole star, which guided the daring mortals who first launched a boat upon the wave, and which still shines over the whole Northern hemisphere, a star of good omen to every

benighted sailor and traveller. Yet would you for this reason demolish the light-house? And that same star, how insignificant its twinkling, how trivial its use, when we compare it with the sun at noon day, enlightening every habitation, directing the toil, cheering the hearts, guiding the ways of all the dwellers upon earth! But would you for this reason blot out the pole-star from the heavens? 'No,' you would say, 'let the lesser lights shine, for they are useful to us, though the greater be infinitely more so.' And the same reasoning holds good in the spiritual world. You excuse yourselves from doing what you can for the good of your brethren, on the ground that you can do but little. On the same ground, all the benefactors of mankind in past times, Washington, Howard, Luther and St Paul, might have excused themselves from doing the good that they have done. You read the memoirs of Howard the philanthropist. You follow him from dungeon to dungeon, time and again, through the whole length and breadth of Europe. You see him everywhere an angel of light and mercy, bringing comfort, health and hope to the captive, making the voice of brotherly love reach those who had deemed themselves beneath human sympathy, drawing forth the victims of tyranny from noisome dungeons which they had thought to tenant for life. You see him giving a new impulse to the benevolent throughout the civilized world, an impulse which has not ceased, which will not cease until mercy is shown to the guilty, all the world over, as it is shown by our Father in heaven. You exclaim in despair: 'how little good can we do compared with what this man has done!' but the good that each of you can do, compared with what Howard has done, is

infinitely greater than what he has done, when compared with the blessings derived from Jesus of Nazareth, the friend, not of a single class of men in a single continent, but of all men everywhere, — their Saviour, not from physical restraint and suffering, but from sin and spiritual death, the giver, not of a few days of comfort and of liberty, but of eternal life. And now, if your plea for not doing good be a valid one, why might not Howard, when he first conceived his noble enterprise, have seated himself in despondency and said: ‘what encouragement have I to lead a useful life? Let me wear myself out in the service of my brethren, I can do but little for them, nothing indeed worthy to be named in comparison with what Christ has done for them.’

No, Christians, it is not by comparisons like these, that the degree or the effect of our beneficence is to be estimated. Did we do good to be seen of men, these comparisons would be worth making, and those who feel that they could do but little, would be justified in doing nothing. But he who does good to his brethren, does it in the sight and at the command of him,

‘To whom *there is* no high, no low, no great, no small,  
Who fills, and bounds, connects and equals all;’

and with him a man is accepted, not according to the reputed greatness or littleness of what he does, but according to his ability.

But to look at the subject in a merely human point of view. You say, reader, that you can do but little good. Perhaps there are a million of persons in this country who can do as much good as you can, and no more. Multiply

the little that you can do by a million, and will the product be little? No, it will be immense. But each of these million persons may draw back on the same ground on which you do, and thus this immense amount of good remain undone. But if you, if each one of these million persons will say: 'I can indeed do but little, yet that little with God's aid I will do,' what a vast difference it will make in the amount of good done in the country! It is thus, by numerous small sums, that great aggregates are produced; and these small sums are needed to make the sum total of beneficence great. There are but few that can do much good; the greater part of the good done in the world is done by those who singly do but little.

Again you say that you can do but little good, that is, at any one time. But cannot you do that little often? You pass not a single day without meeting with more or fewer people whom you can benefit, in estate, mind or heart. You can then do a little good every day of your life. And if God spare you but a single year, will not three hundred and sixty-five times that little, or, if he spare you ten years, will not three thousand six hundred and fifty times that little constitute an amount of good worth doing, an amount on which ages upon ages hence you will look back with joy?

But is it certain that you can do but little good? If you have a willing mind, the want of external means is not an insuperable barrier to beneficence. Look around you, among those who are the most actively useful, to whom the anxious apply for counsel, the necessitous for aid, the widow and the fatherless for protection, the



sick and dying for care, for sympathy, for christian instruction. Will you not find among the foremost of these sons and daughters of charity some who, though rich in faith, are poor as to this world's goods, humble in rank, of limited information, of feeble mental powers? They have consecrated themselves to this work, they are ready to devote the little they have to the service of their brethren, and God has crowned that little with an abundant blessing. It is not many years since a young female in the neighborhood of the Alps, with no worldly estate except a very small piece of ground, maintained and educated by the labor of her own hands ten orphan children. Nor have the instances been rare in which very limited means have, in the hands of prudent charity, been made to accomplish results, for which, reasoning abstractly, we should suppose a large fortune requisite. Cultivate a fervent spirit of brotherly love, and, though the means of your charity may appear small, you may yet be eminently useful.

Again, you say that you can do but little good. When you say so, do you speak of good appertaining to the body or the soul? The good that can be done to the frail, perishable body is at best but little. Not so with that which is done to the immortal spirit. Not so with religious charity. That acts upon eternity; and must therefore, when it confers any good, confer a great good. If you train up a child in piety, if you reclaim a sinner from the error of his ways, if you are instrumental in checking a single sinful, or forming a single virtuous habit in a fellow-man, the effects of your charity will last as long as the soul exists; and you may throughout eternity feel

a holy joy in witnessing the fruits of your labor. Nor is the least act of religious charity lost. Every item of christian knowledge, every new accession of christian principle, every augmentation of moral power becomes a part of the permanent property of the soul, — a property which is constantly accumulating, and every portion of which is in constant employ and bears an abundant interest.

Finally, *can* you do but little good? If so, God requires but little of you. Do that little, and your reward shall be great.

3. Another discouragement to benevolent effort and especially to religious charity is found in the circumstance that *the results of individual beneficence cannot be traced*. Your little rill flows into the great ocean of charity, mingles with its waters, and you cannot follow its current any farther, or see what end it reaches and what good it does.

But here the way of duty is very plain. You are commanded to do good, and God has promised a blessing upon your efforts. No matter whether you see the blessing or not, if you cherish a christian faith in the divine promises. In this world it is God's will that you should lead a life of faith, that you should know but in part and see as through a glass darkly. But what you see and know not now you may see and know hereafter. The knowledge for want of which you are ready to grow weary of well doing is doubtless a part of that revelation which God will make in the future life to those that love him. Then the rills of individual charity which were here mingled will be again separated, and will flow on

full, and deep, and clear throughout eternity. And then you will see the fruits of your labors and be satisfied, and will thank God that he permitted you to be his fellow-workers upon earth.

4. But there are yet perhaps some of my readers who will say : '*we are too young, we are too poor, we are too ignorant to do any good at all.*'

I answer that, admitting that you can do good in no other way, there are *two* ways in which you may do certain and great good.

*First*, you may do good by your *example*. There is no one who cannot influence others by his example. The youngest child in an infant school associates with children of nearly his own age, who will imitate more or less his good or bad conduct. The most ignorant man *living* can by his example powerfully influence for good or evil a few humble minds within his own sphere of action. The poorest person in any given community may, if he chooses, do more good by leading a life of quiet holiness than the mere wealth of his immensely rich neighbors could effect. I have no doubt that the indigent members of the christian church in any given community exert, mainly through the beauty of holiness as exemplified in their lives, a much greater influence in the cause of their master than the same number of wealthy Christians. There is something peculiarly edifying in those specimens of the christian character which we meet only in the abodes of humble poverty. In other walks of life we cannot be certain that the character rests solely on christian principle. Do we see a rich man uniformly upright and honest? It would be strange, were he tempted to be otherwise.

Does he bear occasional privation or calamity with fortitude? It may be that he seeks comfort mainly in the worldly goods that are left him. But strip a person of every earthly possession, reduce him to abject penury, and you then throw him for support wholly upon christian principle. And when you see a person under the pressure of penury cheerful, kind, grateful, submissive, heavenly minded, you witness a full manifestation of the power of christian faith. Indeed, I want no stronger evidence of the divine origin of our religion than I can find in conversing with some poverty-stricken widow, who has no treasure but her bible, who had rather have that than the whole world without it, and who, while talking of its truths and its promises, can forget privation, sickness and solitude, and deem herself one of God's most highly favored children. I know that nothing short of divine power can thus elevate the soul; and I therefore know that the religion which does it comes from God.

There are hardly any means of grace which God has so eminently blessed for the conviction of unbelievers and the conversion of sinners as examples of christian piety in very humble life. Not many years ago there lived in a farm-house in England a young female, imperfectly educated and in very narrow circumstances. She doubtless thought that she could do no great good to any one but herself, though I doubt not that she endeavored to do all the good that she could. She early became a disciple of Christ, and was early summoned to his heavenly kingdom. Yet there was so much of the power of christianity displayed in her short life, her illness and her death, that her example has perhaps made as many con-

verts from unbelief and sin as St Paul's preaching ever made. The clergyman who visited her published a sketch of her life and character in the admirable tract entitled the *Dairyman's Daughter*. That tract has been translated into *nineteen* different languages ; and more than *four million* copies of it have been printed. And, wherever it has gone, a divine blessing has followed it. The author of it was personally apprised of *thirty* instances in which persons attributed their conversion from sin under God to the perusal of that tract. Thus great may be the power of a single good example in very humble life. Let those of us then who profess ourselves the followers of Christ let our light so shine before men, that others seeing our good works may glorify our Father in heaven. And especially, let those in humble life take encouragement from the thought that God may have appointed them their lowly estate, that they may the more strikingly show forth the riches of his grace, and that through their poverty others may be made rich in faith and heirs of the kingdom of heaven. Let them regard their poverty as a divinely assigned post of duty ; and he who raised the houseless wanderer of Galilee far above all principalities and powers, will raise them up also to sit with him in heavenly places.

But, *secondly*, those who feel that they can do good in no other way can do good not only by their example, but by their *prayers*. The degree of efficacy which God may see fit to attach in any case to intercessory prayer we know not ; but we are commanded ' to intercede for all men, and assured that the fervent prayer of the righteous man availeth much.' Readers do you love your

fellow-men ? Would you do them good, were it in your power ? Bear them on your hearts in your supplications to Almighty God, you may thus call down blessings upon those whom your hand cannot aid, whom your lips cannot counsel.

I have thus considered and I trust removed some of the discouragements to active usefulness. If they have been removed to the satisfaction of my readers, I beg them to apply themselves with renewed vigor to the discharge of their social duties. And would you, my friends, be steadfast and persevering in the discharge of them, hope for no earthly reward, but look with unwavering assurance to that great reward in heaven which he who went about doing good has promised to all that imitate him.











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